

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 NOS.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 13.

Boston, Wednesday, Nov. 15, 1843.

Whole No. 133.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

The Midnight Cry, AS GIVEN IN ENGLAND AND EUROPE!—EXTRACTS FROM ENGLISH AUTHORS.

No. 1.

The subject of an English mission having been agitated, an impression has obtained among some that the "Cry," had not been effectually made in that country. But we are assured from writings of distinguished clergymen and laymen, which we have received from that country, that the cry has been faithfully made in England, Scotland and Ireland, and also on the Continent. It is true, they differ from us in some of their expositions, and in the nature of events to take place after the Advent, particularly in reference to the Jews; but we agree most fully in the fact, that Christ is now "at the door," and that all "prophecy," and "signs," designed to precede the Advent have been fulfilled, so that, they with us, look and watch for the Bridegroom every hour.

We intend to give, from time to time, some specimens of their stirring and burning appeals to the church, and the world, on the necessity of preparation. The following extract is taken from the concluding remarks of a tract by Wm. CUNNINGHAM, Esq., of Lainshane, Scotland, entitled "*The Political Destiny of the Earth, as revealed in the Bible—1834.*" Let the Watchmen, Laymen, Worldlings, Politicians, and Infidels of this Country, read, and ponder it well.

"Let us now therefore go on to consider how the subject addresses itself to various classes of persons.

1st. TO THE MINISTERS OF CHRIST. You, Brethren, are the Watchmen appointed to sound the alarm in Zion. Now, the very first qualification of a Watchman, is to know the hour of the night. 'Watchman, what of the night?' Watchman, what of the night? The watchman said, the morning cometh and also the night." The morning of the resurrection cometh to the just—also the night of judgment to the wicked. But how is this to be known, but by giving heed to that sure word of Prophecy, 'which as a lamp shineth in a dark place, till the day dawn, and the day star arise in our hearts?' It was by not giving heed to the prophetic word, that the Pharisees brought upon themselves the sharp rebuke, 'O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times.' And if they, who now have the high office of opening to their brethren the mysteries of the kingdom, desire to emerge from the condition of spiritual infancy, in which so many still remain, we tell them that they cannot advance a step beyond the first elements of the doctrine of Christ, without the study of the Prophetic word. It is not, indeed, to be denied, that this study is attended with difficulty. The difficulty is, however, greatly magnified, by those who desire to find excuses for their sloth, or their secret aversion to the subject. Moreover, the knowledge of the very first principles of Prophetic truth, is sufficient to convince every candid and inquiring mind, which is willing to discern the signs of these times, that the awful crisis is now at hand, when 'the stone cut out of the mountain shall smite the Image upon its feet, and when the gold and silver, and the brass, and the iron, and clay, shall become like the chaff of the summer threshing-floors, and the wind shall carry them away, and the stone shall become a great mountain, and fill the whole earth.' In other words, the time is at hand, when the Son of Man, with his Saints, shall be revealed in flaming fire, and shall abolish all earthly rule and authority, and establish his everlasting kingdom of peace and righteousness. Now, as the Watchman placed on the walls of Zion of old, was found faithful in announcing the approach of the chariot of asses, and the chariot of camels, which were the symbols of the armies of the Medes and

Persians, coming to destroy Babylon, so will the Lord require it at the hands of the Shepherds and Watchmen of our Israel, when He is speaking by signs and wonders in the Political heavens, and the casting down of the thrones of the Kings of the earth, and by Pestilence, and by the roaring of the sea and waves, and by distress of nations, and by men's hearts failing them for fear, for looking after the things which are coming on the earth, that they be found faithful in announcing the approach of the Great Day of the Lord.

2d. TO THE PROFESSORS OF RELIGION. Brethren, we remind you, that the parable of the ten Virgins, is a representation of the state of the professing Church, when the BRIDEGROOM shall come. It is evident, that the foolish Virgins who took their lamps, but took no oil in their vessels, are professors of religion, for the character does not at all suit the ungodly and profane. They take no lamps—they do not even pretend to wait for the Bridegroom. But it is otherwise with the professors of Religion. Their very profession includes in it a professed going forth to meet the Bridegroom. From the above Parable, we therefore learn this most alarming fact, that of the most devout part of the Churches of Christ, when he cometh, only one half shall be found ready. The other half shall be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. Let then, every professor of Religion who may cast his eye on these pages, retire in secret and commune with his own heart before God, crying to him for the earnest of the Spirit in his heart. Let every religious professor remember, that it is to them only that love the appearing of the Lord Jesus, that is promised the crown of righteousness. And certainly, this character does not belong to those, whether Ministers or Professors of Religion, who treat with levity, or with scorn, the annunciation of the speedy Advent and glorious reign of the Lord Jesus Christ and all his Saints, who shall judge the quick and the dead, at his appearing and kingdom; or even to those who will not listen to the Scriptural evidence of these truths.

3d. TO THE CARELESS AND UNGODLY AND THE WORLDLY-MINDED. To you, fellow-men! the report of the coming of the Lord with the clouds of heaven addresses itself with the voice of terror. It is only by the entire disbelief of it that you can have a moment's quiet. But even when you try to disbelieve it, suspicions will force themselves into your minds, that there must be something in this doctrine. It is, indeed, true, that few of the ministers of Christ give heed to it; but on the other hand, you cannot but feel that we who hold it, do so with the Bible in our hands, and that we challenge our opponents to meet our arguments from the Word of God. But this challenge is offered in vain. Our adversaries are reduced to silence. Let every one, then, who has been leading a careless and ungodly life, into whose hands this Tract may fall, be persuaded not to neglect or despise the warning here given of

the approach of the Son of Man with clouds, but let him instantly repent and turn to God, and believe in the Lord Jesus Christ, and he shall not only be saved from the wrath to come, but shall receive that spiritual illumination which will enable him to discern, whether this doctrine of the speedy advent of the Lord, with all his Saints, be the truth of God, or a fiction of our imagination. But on entering on the examination of it, let him beware of saying, as some did of old, '*Have any of the rulers or the Pharisees believed it?*'

4th. TO WORLDLY POLITICIANS. We include in this class, men of every party, who are giving their minds and supreme affections to the Political affairs of this World, whether they be *Tories*, or *Whigs*, or *Radicals*. Let them be all warned, that their schemes will end in utter and equal disappointment. The *Tories* who desired to resist all change, and to keep every thing as it was, are already laid in the dust. The *Whigs* have placed their confidence in the *Reform Bill*, as that which was to cure all the maladies of the State; and the People have worshipped it, almost as the Ephesians did their great goddess Diana, and the Image that fell down from Jupiter. They, however, who brought forward this measure, expecting it to settle every thing, will speedily be, if indeed, they are not already undeceived. It will settle nothing. Turning now to the *Radicals*, their great doctrine is that of the *Sovereignty of the People*, and if we are to believe the present leaders of the populace, the Sun has never shone on a generation so wise and so virtuous as they are, and therefore so fit for the exercise of *absolute sovereignty*. They publicly proclaim to the world, 'the ignorance and barbarity of our ancestors,' as one of the main sources of the evils of the body politic. When He who sitteth in the heavens stretches out his hand 'to punish the inhabitants of the earth for their iniquity,' they refuse to see it; for 'God is not in all their thoughts.' They all but proclaim it as the fool did of old, that 'there is no God.'

We are told by the wise man, 'that there is no new thing under the sun. Is there any thing whereof it may be said, See this is new? It hath already been of old time which was before us.' The doctrine of the *Sovereignty of the People*, which is the boast of the present generation, and for which it gives credit to its own wisdom, is very ancient. It was first broached in the following memorable words:—'Yea hath God said, ye shall not eat of every tree of the garden? Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.' The same doctrine was in most vigorous operation among the children of Israel in the wilderness. We learn in Numb. xiv. 2, that 'all the congregation of the children of Israel murmured against Moses and against Aaron; and they said one to another, Let us make us a Captain, and let us return to Egypt.' And when Joshua and Caleb remonstrated with them for their rebellious conduct, it is recorded, that 'all the Congregation bade, stone them with stones.' Had not the Lord immediately interposed, there is no reason to doubt that these eminent persons would have been immediately killed by the people, and it would be easy to produce many other examples of the working of the same principle in that people. But to be brief, I shall only add, that the very last act of rebellion which is predicted in the Scriptures,

being that of Gog and Magog, at the the close of the Millennium will also be the final act of the people.

The Scriptures assure us, that *sovereignty and power* belong to God only, and that 'the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.' All power is delegated by the ETERNAL FATHER to his ONLY BEGOTTEN SON JESUS CHRIST, who is the PRINCE OF THE KINGS OF THE EARTH. Whether, therefore, they be *kings* or *people*, who attribute to themselves *inherent sovereignty* or *autocratical power*, it is *blasphemy* against God and his Christ. Accordingly, we learn that one of the first acts of Christ when he cometh again, will be to *rule the nations with a rod of iron* and to *break in pieces as a potter's vessel*, those who thus usurp his sovereignty. 'Associate yourselves, O ye people, and ye shall be broken in pieces, and give ear all ye of far countries; gird yourselves and ye shall be broken in pieces.' The *Sovereignty of the people* will then be laid in the dust, no less than the former power of the *Tories* already is, and that of the *Whigs* shortly will be. In that awful day, 'by fire and by his sword, will the Lord contend with all flesh, and the slain of the Lord shall be many.'—'Come near, ye nations, and hearken, and hear ye peoples, let the earth hear, and all that is therein, the world, and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies, he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come out of their carcasses, and the mountains shall be melted with their blood.' The last clause signifies the dissolution of Kingdoms in the blood of their people.

Such is the end prepared for the *Sovereignty of the people*; and, in the day when Christ shall effect this awful work, he himself shall be revealed with his new name of KING OF KINGS and LORD OF LORDS, and all nations shall and must obey him, or perish.

He is now giving a short space to men of all political parties, to repent and bow the knee to him, and cry for mercy; but the time is at hand, when, if they listen not to this call, they must be broken in pieces with his iron rod.

5th. TO INFIDELS. Their guilt is of a very aggravated nature. Though surrounded with the light of Revelation, they wilfully and perversely refuse to see that light, and they treat the LORD OF LIFE AND OF GLORY as an *Impostor*, and the *Scriptures of truth* as a *lie*. Should any of these unhappy persons cast their eyes on this Tract, we entreat them to consider seriously what has been laid before them. The prophecies of Daniel, which we have briefly reviewed, contain an accurate and comprehensive outline of the Political history of the leading Kingdoms of this Earth, with whose fortunes have been linked the interests of religion and civilization, and as it were the moral destinies of the human race for the last 2400 years. The kingdoms of Babylon, of Persia, of Greece, and of Rome, pass successively before the eyes of the prophet. He then sees the rise of the Gothic Kingdoms, which were erected on the platform of the Western Empire, and of that anomalous ecclesiastical power exercised by the Pope, which, during a period of 1260 years, dated from the Decree of Justinian, in A. D. 533, and ending at the fall of the French Monarchy, in 1792, was to wear out the Saints of the Most High. Lastly, he beholds the

events which we of this generation are actually witnessing, and of which we are not simply spectators, but are suffering their awful effects. These events are the Coming of the Ancient of Days, invisible to mortal eyes, and the Judgment that follows, and is now going on, the purpose of which is to prepare the way for the revelation of the Son of Man, with his holy angels, to break in pieces all power, all authority, all dominion, and all nations; and having cast every wicked person into the furnace of fire, to subject to himself and his Saints the whole world in that irresistible and Despotic sovereignty, which shall fill the earth with judgment, and justice, and peace, and righteousness, and love.

Let the Infidel then see and acknowledge, that He who enabled Daniel thus to delineate the history of the most distant ages, must be that God to whom past, present, and future, are equally present, and let him confess the sin of his infidelity, and seek the forgiveness of it through that blood which was shed for the salvation of a lost world. Let him be assured, that if he follow this friendly counsel, he shall receive mercy; but if he despise it, then the great truths set before him in this Tract, shall certainly aggravate his condemnation.

CONCLUSION.

That the present moral and political condition of the world is altogether without parallel in the past history of mankind, will be denied by no accurate observer. This is, indeed, universally acknowledged by thinking men, as well as by our leading political Journals. And if any further evidence of it were wanting, it is to be found in that indescribable sensation of fear and expectation, which everywhere fills the minds of men of some mighty event, they know not that which is coming.

The Political Destinies of this Earth, as summed up in Dan. ii. 34, 35, and 44, 45, also Ch. vii. 9—14, and 26, 27, may be briefly embodied in the two following propositions:—

I. "*All human Rule, Authority, and Power, which now exist, "shall cease," and be abolished.*"

II. "*The Son of God is about to appear with his Saints, and into their hands all Rule, all Authority, and all Power, are to be transferred.*"

The awful Political Phenomena which now arrest the attention of men are a part of the process of judgment, preparatory to the demolition of all human rule, authority, and power. Hence it is that the stamp of fatuity, and disappointment, is, in the present day, so evidently put upon every scheme of every worldly Politician. There are two reasons for this. First. Our Politicians of every party refuse to humble themselves before God, and ask wisdom from Him; therefore are they given up to their own vain imaginations. Secondly. Their schemes are all for the purpose of upholding, or mending, or reforming, that which now exists, but is destined to perish, and is already under the process of judgment—while that which is hereafter to exist by the power of the Son of God, is yet hidden from our eyes.

We exhort, therefore, and in much love we beseech every reader of this Tract, to prepare for the Coming of the Son of God, with all his Saints, to judge the world in righteousness; for that day 'shall come as a snare on all them that dwell upon the face of the whole earth,' and all the signs of its approach, spoken of by our Lord, have passed before the eyes of this generation.

TO THE SAINTS OF GOD.

To you, brethren, who with loins girded, and lamps burning, and vessels filled with oil, are waiting for his coming, it will be a blessed day, when the Son of God shall descend 'with the voice of the Archangel and the Trump of God,' for 'in a moment, in the twinkling of an eye ye shall be changed,' and together with the raised saints 'shall be caught up to meet Him in the air.' Ye shall be with Him when he breaks in pieces the nations. 'He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers. This honor have all his saints.'

REPENT, O SINNER! AND PREPARE TO MEET THY GOD!"

The following is from the Lectures of Mr. Winthrop, M. A. Minister of St. Paul's Church, Cin. It is quoted from Cunningham.

"Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of 'peace, peace,' suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of the earth. It is the voice of the Archangel. It is the trump of God. It is the descent of the Son of God. He cometh—he cometh to judge the earth. His dead saints spring from the dust—his living saints, in a moment, in the twinkling of an eye, are changed, and both together are rapt up far above the clouds, to meet Him, (1 Thess. iv: 17) long before he is seen by the inhabitants of the earth.

"This, I conceive, is the great event that we are now to look for. So far as I can discern, no further signs are to be expected; as it seems to me, we have entered into that last period of awful expectation during which the church is likened to the Ten Virgins."

"Mr. Winthrop's Lectures are published in a handsome volume of nearly 300 pages, and are not unworthy, either of the person who had the honor of first addressing our citizens on the Second Advent, or of that party to which, under divine Providence, the world is indebted for the most learned treatises on the holy prophecies. It is for sale at J. B. Wilson's Book Store, Fourth Street.

The following is an extract of a letter from Elder J. Gates, now laboring in Central Pennsylvania. He says:

"The Lord is doing wonders in this 'hill country' of Central Pennsylvania. I have just closed a course of lectures at Bellefonte, the County seat of Centre county, which were well attended. I spoke in the Court House, which is very large, and, notwithstanding its size, it was filled every night to overflowing. Many are now seeking the Lord with full purpose of heart. Many are strong in the faith of the Lord's speedy coming. The little horn uttered some great words at Bellefonte. My life was threatened, and some of the Romanists were seen with pistols in the congregation. But I found, although the horn spake great words, yet his dominion was taken away.

Visit to Indiana.

The heavy rains had made the roads bad, so that our tour was not the most pleasant. The air also was too chilly to hold our meeting on the Camp Ground as intended. We met there, however, on the Sabbath; and we judged there were between one and two thousand persons present; some had come from fifteen to twenty miles distant, and all listened with deep attention to two discourses on the glorious theme of our Lord's speedy coming in the clouds of heaven.

After the Sabbath, our meetings were continued at Brownsville, with deep interest. The people were of a ready mind to receive the truth; and the cry on every side, through that region, was—"Come over and help us." We left Brn. STEVENS and BOYER there for a week or two; but it is utterly impossible for us hardly to begin to supply all the applications that are made for help and light on this subject.

Cannot some of our brethren in the East, who congregate by scores, as at the Exeter (New Hampshire) Camp Meeting, be sent out this way, into Indiana, Illinois, &c. We know they have not the funds to come on their own expense; but have not our brethren there funds for the Lord's cause, that they have not yet appropriated? And can they not send us out Brn. J. HAZELTON and I. JONES? The call to England, in our opinion, is not stronger than the call here in the West, at present. England, and all Europe, is becoming too agitated to heed the cry, if we were to go out there:—the "nations," in the East, are becoming "angry," and are preparing for the outpouring of the last vials of God's wrath. The time is short, *very short*,—the West is stretching out its hands for help; and there are abundance of places that want help here. It is true, those who ask help are poor in this world's goods, but our Lord has said—"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors; lest—a recompense be made thee,—but, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Praise the Lord for the privilege of preaching the Gospel of the Kingdom to the poor! O, it does our souls good to see how *gladly* the poor receive the glorious truth.

Now we invite any of our brethren at the East, who want to share the bliss of preaching the truth to the poor, to come into the West quickly.—*Western Midnight Cry.*

The Rage of Proselytism.

The Millennial Harbinger, speaking of the rage for making proselytes, by the different sects, says:—

"But the best of these parties are suicides at last. They fatten upon their own devices, they enlarge their bodies, and die of plethora. The unconverted mass of carnality which by their proselyting machinery is piled upon their diseased frames superinduces dropsy, paralysis or apoplexy. They become puffed up, proud, supercilious and disdainful, until every semblance of piety vanishes, and all that remains are large meeting-houses, crimsoned canopies, gilded sofas, plump parsons, polished sermons, sleeping congregations, and sublime organs. Satan himself will call their worship

a very decent affair, and their performances classic, literary, elegant and in good taste.

But some exciting incident arises. Puseyism is born—New Schoolism is hatched—Episcopal or Protestant Methodism unfurls her flag, and all the hive are sharpening their stings and preparing for a new swarm. It comes: a new foundation is laid, a new costume is invented, a new collar is forged, and the name of the master indicates the servility of the wearer. The cowl, the triangular cap, the ribbonless bonnet, the unruffled garment—the cut, the button, or the skirt of the mantle, indicates that a new spirit has made a new corporation; that there is an essential and most salutary difference between black and brown, lilac and orange, a pin and a diamond, a cape or a handkerchief, a shoe or a buskin. The preacher is soon furnished with a suit of new texts, and the war advances; till at last the new party so assimilates to the old, that were it not for the discriminating powers of ecclesiastical metaphysics, no man, angel or demon, could fully reveal or compute the difference.

The times are sadly out of joint. All men love a popular religion if they could by it gain both earth and heaven. But, alas! a popular religion is always either a false or a corrupt religion. The majority have always been wrong. Christ's flock has always been small, and will be so till Babylon the Great is no more. Men never will be honorable in their church relations and in heaven too, while there is a Pope in Rome, or a Cesar on a throne. He that cannot brook to commune with the poor and the lowly, and to rejoice with all that know the truth for the simple truth's sake, will never sing one hallelujah in heaven. If a man must have Popes, Cardinals, Archbishops, Princes and Peers of the Realm for his brotherhood, or no religion, he must go with these Popes, Cardinals, Archbishops, Prelates and Princes to their eternal destiny.

Extract from Brother Jones's Letter.

DEAR BROTHER:—I have found Bro. Miller's situation much as I expected. There is a heavenly atmosphere here; and I see nothing which I would have any different. They appear to be equally distant from all extremes, strongly established on God's word, in deed and in truth, without either affectation or reserve. They make a band of singers that would charm you. Throughout the family filial and reciprocal confidence and love appear to reign. In a word, the description given some time since in the Signs, I think by brother Spaulding, is true; only, one must be here to realize and feel its force.

My feelings are peculiar, whilst I sit here in the very room where the great truth so soon to be realized, "Christ's coming to judge the world in 1843" was first unsealed, searched out of the prophecies, and written in this part of the world. Here is the old fashioned desk, and the "old family Bible," and the concordance which was used in searching out the great truth and writing it. How many prayers have here been put up, how many tears shed, how many sighs have here escaped to heaven, and how many sleepless nights have here been spent, as light on the prophecies has been variously communicated at different times. Am I here? The feelings of another world seem to steal over me, whilst I reflect that the scene here unsealed in prophecy, may occur before this letter is received, or even finished.

"Great day! for which all other days were made; At thought of thee, each wish lets go of earth, And grasps at every reed of hope in Heaven."

The cause of the Second Advent is rising in many places in this state. We had a heavenly time in Concord, Sabbath Oct. 29

Low Hampton, Oct. 31st, 1843.

The letter was not received in season to insert your notice. Ed.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 15, 1843.

The 2300 Days.

Dr. Hales says that "there is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicatt and De Rossi's Collations, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean 2300.* New Anal. Chro. Vol. 2 p. 557.

Dr. H. renders Da. 9:21-23, 'Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision, (viii. 16) flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said: O Daniel, I am now come forth to give thee understanding and information. At the beginning of thy supplications THE ORACLE came forth; and I am come to tell thee [His response,] for thou art greatly beloved. Therefore consider the matter and understand the vision." See p. 559.

The 27th verse he renders, "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the Desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed." p. 563.

He admits that the one week commenced A. D. 27, and terminated A. D. 34, when Stephen was martyred, and the Sanhedrim had formerly rejected Christianity, but denies that this one week was the last of the seventy. It is a pity that the learned Doctor, while he saw much of the truth, was not enabled to discern the whole.

FREEWILL BAPTISTS.—"CONVERSION OF THE WORLD."—At a late meeting of the Foreign Missionary Society connected with the F. W. Baptist

*Wm. Cunninghame says, "Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error."

society, some *thirteen resolutions* were passed, relating to the "conversion of the world." We commend these brethren for their zeal and liberality in this cause of Missions. We hope they will continue to do their utmost for the salvation of men at home and abroad. But to talk of the *conversion of the world*, is a matter which they ought, ere this, to have known, is unscriptural, and has no foundation but in the pride and ambition of men. Of this fact, some of the members seemed to be aware, and hence some pertinent questions. We give the first Resolution.

Resolved, That the conversion of this world to Christ is an event which Christians are taught both to desire and expect; and that in effecting it, two agencies are employed, namely, that of the Holy Spirit and that of the church. These are united.

Brother Steere propounded the following questions.

Do we understand that we are to expect, as a matter of certainty, the *conversion of the world*, or are we to expect it, the same as we expect the conversion of sinners by the use of the proper means, that is, that many will be converted? If there is a difference of opinion, I wish it might be drawn out.

Brother Dick. I suppose it is to be taken in the same sense as it is said Christ came to *save the world*.

Brother P. S. Burbank. If it conflicts with the idea contained in the *parable of the tares and wheat*, I should not be in favor of the resolution.

Brother Davis. I don't believe the time will ever come when every individual will be converted; but that a period will arrive when the law of God will generally be the governing principle of the world, and every nation as such, will be subject to it, not every individual.

Brother Theodore Stevens, of Springvale, Me. I think the resolution not sufficiently definite. I wish to enquire whether the Bible warrants the expectation of the conversion of the world?

After some further discussion, in which it was admitted, it was not expected that ALL the world would be converted, but the *greatest part*; the resolution was passed. We could have wished that those brethren who seemed to see the truth, had pushed this question, and exposed this "*humbug*," of the world's conversion in its true colors, by the word of prophecy and doctrine, as given by the prophets and apostles. It is all talk, as facts abundantly show. It is an opiate also to put the church and world to sleep, on the eve of the Advent of our glorious king who is to have the "Heathen for his inheritance, and the uttermost parts of the earth for his possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." This is the destiny of the world!

The First Believer of the Advent in 1843.

Dr. Hales says, "This simple and ingenious adjustment of the chronology of the 70 weeks, considered as a part of the 2300 days, was originally due to the sagacity of Hans Wood, Esq. of Rossmead, in the county of Westmeath, Ireland, and published by him in an *anonymous* Commentary on the Revelation of St. John, London, 1787, Payne, 8 vo. Whence I republished it in the inspector, 8 vo, 1799. And afterwards in the Orthodox Churchman's Magazine, 1803; and now more correctly 1809." Dr. Hale's New Anal. Chro. Vol. II. p. 564.

From what Dr. Hales says in this connection, we should suppose Mr. Wood ended the 70 weeks at the destruction of Jerusalem; but in another place, in giving the various dates for the ending of the

2300 days, he gives 1843 as *anonymous*, and says "this is proposed in the Christian Observer, Nov. 1810, p. 668, and is perhaps the most ingenious of its class. Dating with Prideaux, the beginning of Daniel's 70 weeks, B. C. 457, they ended A. D. 33, and counting from thence 1810 years (the remainder of the 2300 years,) it will give the same ending, 1843. Ib. p. 1358.

The Gospel Preached in all the World

Dr. Skinner, in his sermon before the American Board of Commissioners for Foreign Missions, quotes the martyr Williams as saying "We do not know of any group or any single island of importance within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed." p. 21

THE WISDOM OF THE WISE.

We are forced to believe from continual observation, that the Doctors of our land have not examined the doctrine of the advent enough to comprehend our true position. Thus Dr. Skinner, in the sermon referred to, says:

"The view of prophecy in question is that which postponing the triumph of Christianity to the personal return of Christ, and making unprecedented corruption in the church, and in the world the occasion of that return, renders all previous attempts at evangelization a wasteful and vain expenditure. But can there be a reasonable doubt as to the unsoundness of an exposition or use of prophecy which makes the Bible at variance with itself; which sets the prophecies against the commandments, the plans and purposes of God against obedience to his revealed will; and which makes void his gracious promises. With whatever ingenuity and power such teaching may be maintained, is it to be received as the true sense of Scripture; is it to be believed in, or regarded for one moment with the least allowance? It is the charge of Christ to us, that we give ourselves to the evangelizing of the world: this we certainly know. Shall we now hearken to expounders who would discourage us from obeying our Divine Master? It is not for any man to know with certainty the times or the seasons which the Father hath put in his own power: these are the secret things which belong to the Lord our God. Among the things which are revealed, and which belong to us and our children, none is plainer, none more imperative, none more important, than that we go forward as fast as possible with the work of propagating the gospel; and to cease from, or to be at all hindered in this work, because a prophetic theory is against it, is to hearken unto man more than unto God."

The Dr. seems to reason that if we are to have no temporal millennium, it is useless to labor to save souls; but because we are commanded thus to labor, then the doctrine of Christ's coming cannot be true.

Now we say improve the time, because the time is short. The necessity of being diligent is so much the more imperative, that souls may be saved from perdition. The doctrine of the coming of Christ is not against the propagation of the gospel; and it is evident that none would make such an assertion if they had examined this question, unless they were anxious for an excuse for rejecting it. The Dr. however is forced to admit page 45, that,

"We do not *certainly* know that the world's end will not come ere our anticipated importance as a people can be realized."

Crime and Causality.

The following is a list of the articles with their captions in the order which they stand in a single column of a weekly religious paper.

Murder; Convicted of Bigamy and Arson in Broadway; Another Tragedy; Father shot by his son; Infamous Act; Another murder in West Jersey; Accident; Death by burning clothes; Melancholy Suicide; An Old man murdered; Death from Intemperance; Railroad collision; Murdered by Brandy; A minister killed; A Sheriff robbed; Murder in Maryland; Steamboat Explosion; Deplorable; Lynching in Mississippi; A Guilty family; Extensive loss; Robbery and probable murder of a Southern gentleman; Railroad Accident.

The above is but a small portion of one week's history. Crime and frightful accidents have now become so much a matter of course, that the commission of crime has ceased to excite surprise. Thus we are advancing with railroad velocity to the consummation of the Millennium.

Brother Miller writes from Low Hampton, Oct. 26th, that he is "now at home resting a few days; my health is better, my faith stronger, my hope more stable, my prospects for glory brighter, my expectations are increasing that I shall see the King in all his glory soon. We need not fear, the Lord knows we have the truth, our enemies are afraid of it; or they would never descend to such low abuse, misrepresentation and blackguardism as they do. If they had any better weapons they would use them in preference to their low witicisms."

BIBLE READER, Nos. 3 & 4.—Bro. Jones has issued a synopsis of the Psalms, as No. 3. of his Bible Reader. It was written seven years ago, and is now published for those who love to study the Bible. It is now published, and for sale at this office.

It exhibits a summary of each Psalm, and clearly shows that most of them are prophetic, applying to Christ's second coming, and the everlasting kingdom, which is to follow, with occasional reference to the state of trial which we are placed in here. Price 10 cts.

No. 4 is a similar work on Isaiah.

The Word of the Kingdom.

Hear what saith our Lord Jesus Christ respecting those who cannot understand what God has revealed in his word. Matt. xiii. 19. "*When any one HEARETH THE WORD OF THE KINGDOM, and UNDERSTANDETH IT NOT, then cometh the WICKED ONE and CATCHETH AWAY that which was sown in his heart. This is he which received SEED by the WAY SIDE.*"

Our Savior has thus explained what would otherwise have remained a mystery, the reason why those who oppose the "word of the kingdom," have seemed to lose their religion. The *Wicked one has caught away that which was sown in their hearts.*

ADVENT MEETINGS are held at the Tabernacle in Howard Street, every Sabbath, day and evening, at the usual hours of public service. The prayer meetings and lectures during the week, are held in other places. We shall give notice hereafter, of the time and place, that friends from the country may be able to attend when in town.

Brother Johnathan Wood, of Salem, Tuscarawas, Co. Ohio, will apply to H. B. Skinner, at the Depot, in Buffalo, N. Y. for the books he wished for.

ALARMING.—A writer over "J. L.," in the N. England Puritan, gives the whole of the 24th of Matt. to the Universalists, and admits it was fulfilled in the destruction of Jerusalem. Ten years ago such an admission would have caused three fourths of the clergy to withdraw their fellowship from the paper containing it.

PERSECUTION IN MADERIA.—We learn by the Edinburgh Witness, that the work of Papal persecution has been revived in the Portuguese Island. A woman has been prosecuted for refusing to worship images; and a Dr. Kalley, a Scotchman, has been twice imprisoned and threatened with death for preaching in his own house. The Portuguese government has had a reconciliation with the Pope; and it is ominous that persecution should be the immediate result.

THE DAWN OF THE MILLENNIUM.—We learn that one evening last month, the 24th ult., an event occurred not a thousand miles from Dr. Codman's church in Dorchester, that must be the commencement of the millennium. A brother quoted a few passages of scripture applicable to the Advent, and without saying a word except quoting the scriptures, he was taken by the collar and thrust out of the house. A female member of the church, was very sorry, as one lady had her bonnet somewhat injured.

TO A FRIEND.—A vessel will sail for the Sandwich Islands the 1st of December.

This Gospel of the Kingdom.

The blessed Savior gave as a sign of the near approach of the "END," the following; "this gospel of the kingdom must be preached in all the world for a witness to all nations; then shall the end come."

Is this the gospel in its common acceptation? Or is it a particular part of the glad tidings? It seems to be a reference to the question of the disciples, "What shall be the sign of thy coming and of the end of the world?" The first sign given, then, is, "this gospel of the kingdom," &c.

Does not "this gospel," refer to the glad tidings of Christ's coming to set up his everlasting kingdom? Did not the Savior mean to say, that just previous to his coming, there would be a general proclamation of his coming? That it is not the ordinary proclamation of gospel truth, is clear from the fact that in that sense it was preached to the world in the apostolic age. First, on the day of Pentecost, it was published to devout men out of every nation under heaven. Of course, they would carry it abroad. Then Paul affirmed in his day, that "the gospel" was "preached to every creature which is under heaven." Col. i. 23. That glad tidings was, "To you is born in the city of David, a Savior, which is Christ the Lord." Luke ii. 10. But "this gospel of the kingdom," proclaims "THE HOUR OF HIS JUDGMENT IS COME." Rev. xiv. 7. This last, is the everlasting glad tidings of the kingdom or reign of Christ. It is to be proclaimed by the flight of the messenger or angel who bears it, to every kindred, nation, tongue and people. When this is accomplished, "then shall the end come."

Is this everlasting glad tidings now preached in all the world for a witness to all nations?

So far as we have the means of knowing, it is. Within the last few years, there has been a continuous effort by the believers in the speedy coming of the Lord, to send light on this subject to the whole world. And so far as the opportunity has offered, publications have been sent to every English and American Mission in the world. These publications have gone to the various parts of the four quarters of the earth and various islands of the sea.

The English Adventists, have also, for the last twenty odd years, been engaged in the same work, and their efforts have sounded through the world.

Joseph Wolfe, some ten years since, went through the interior and southern parts of Asia, proclaiming the coming kingdom of the Lord.

Something like 20 years ago, an English Missionary wrote, that it was believed that about this time (about 1844) Christ would come. The recent account of the emigrants from Norway, of the spread of the doctrine in that country, is but a sample of its spread over the world.

A young man in this city, who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. "We can do nothing against the truth, but for the truth."

The Whale ship, William C. Neyl, of New London, Ct., fell in with a New Bedford ship, some time in the month of February off Cocos Island. The crew of the New London ship received from the New Bedford vessel, the news from the United States. Among many other things they were told that "Miller predicted the end of the world on the 23d of April."

They were on their homeward voyage, and the latter part of March, they put into the port of Talkahouna, on the coast of Chili. It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23d of April. When the day arrived, the whole community were in a state of consternation, and during a dreadful thunderstorm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the New York Sun has given light to the world, and sent it to the regions and places we could not have reached. But it will be asked, "If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy? The answer is, If it was sufficient in the days of the apostles, it is now. That it was then is clear from Acts xix. 8—10. Where Paul preached as taught in EPHESUS two years and three months, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world.

L.
Philadelphia, Nov. 1843.

The Cause in England.

We have received from brother Litch, the following very interesting letter, addressed to

him, from brother Robert Winter of England. We have been favored with brother Litch's reply, which we publish, that our friends may have the pleasure of perusing it. It gives a brief account of the progress of the cause in this country. Both will be read with interest.

Lynn, Sept. 23d, 1843.

DEAR BROTHER LITCH:—I send you an account of our mission to England. I have spent the greatest part of my time, in giving the midnight cry, and sounding the alarm in this country, since I left America.

I have met with much opposition in so doing, especially from the professing Church; but I have labored with great success in many parts of England. The writings of brethren Miller, Litch, and others, have been made a great blessing to thousands in this country. I believe there is not a county in England, where their works have not been circulated. Myself and others have travelled into several counties; and we hold correspondence with friends in Ireland. We have second advent brethren lecturing there on this glorious subject; and many are looking into it, and sinners are converted. One of their lecturers assisted us in holding a camp-meeting in England.

We have held eleven camp-meetings this summer, in different parts of this country, so that now the sound of the midnight cry has gone through the length and breadth of England, and a great part of Ireland; and I understand it is doing wonders in Scotland, and the different isles of the sea. We have letters sent to us from various quarters, and as we travel through different parts of England, I find many who have received letters and second advent books and papers from their friends in America. We have also found two large charts, which have been sent over here. Although the second advent doctrine has met with much opposition in this country, yet many preachers are now giving the midnight cry; and vast numbers who believe the Lord is coming this year, are going from house to house, and exhorting sinners to prepare to meet their God.

I have travelled in Surry, London, Kent, Essex, Suffolk, Norfolk, Cambridgeshire, Lincolnshire, and Hampshire; I am now in the county of Norfolk, my wife is at Boston, in Lincolnshire, exhorting all to prepare to meet the Bridegroom. Mr. Burgess, who has been with me all summer, is still my companion, and we are travelling together through town and country, sinners are converted, the Church made alive to God, and ministers are writing and preaching on this glorious subject, and thousands now read the Bible, and pray, who entirely neglected these duties before; so, bless God, my labors have not been altogether in vain in the Lord; for hundreds if not thousands, now bless to God for sending me to England, and for the use of second advent publications; to God be all the glory, for glory is his due. We are constantly scattering books and papers abroad. We have lately printed some thousands of the Voice of Warning, and Synopsis of Miller's views, but the people are very poor in this country, and unable to purchase much, so we give away.

I am satisfied that a fire is now lit up in England, that the breath of mortals cannot put out, the whole community is now in agitation about what is coming upon the land. It may be said now, truly, "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." I have

every reason to believe the end of all things is at hand, when I compare the present state of things with the Bible.

The doctrine of peace and safety, the return of the Jews, and the conversion of the world, are very much afloat here; but the midnight cry is breaking it up, and blowing it away. Now dear brother, I have given you a short account of the second advent cause in England, and I hope you will send me an account of its progress in America; I have received several letters from friends in America, and also papers.

I have received a letter from brother Watts, (July 29, 1843,) stating that he had sent me some papers, and Mr. Miller's likeness, but I did not receive them, because the duty was £2 6s. They came to my door, but I refused them on account of the duty. There would have been no duty on them, if the likeness had not been sent with them. I hope therefore this will be made known, that others may not send anything with papers, but let them come by themselves, and they will cost only 2d. I should be pleased to receive some papers, from the brethren at any time; for it does my soul good to read them, and they are of great help to me, as I have no other help, only from the Lord.

Give my love to all enquiring friends; tell them I am strong in the faith of 1843, and doing all I can to spread the truth of this doctrine in England.

Yours in the blessed hope of soon seeing my Lord.

R. WINTER.

P. S.—Direct to the care of W. D. Summer, hair dresser, No. 11 Blackfriars Road, Lynn, Norfolk, England.

Philadelphia, Oct. 24th, 1843.

MY DEAR BROTHER WINTER,—Your very welcome epistle, giving an account of your labors in England, was duly received. You may be assured that there are thousands of hearts in America which vibrate with strong emotions of joy at the name of England, Ireland or Scotland, especially when named in connexion with their welfare; so that a letter to an individual detailing the progress of the Second Advent cause in those countries is not private property, nor does it minister to individual happiness. There is a strong bond of sympathy binding the two countries together. And whatever affects the one, must interest thousands in the other.

You wish me to give you an account of the progress of the cause in America. This I will most cheerfully do, at least so far as I can in one short epistle.

I shall begin, of course, about the time you left the country, a year ago. At that period, as you will recollect, we were in the full tide of successful operation with our Second Advent camp-meetings. Those instrumentalities, eternity alone can value. When in the month of May, during the Boston anniversaries, it was proposed to start this enterprise, so feeble was the cause, and so few its advocates, that it was questioned by many, even of its friends, whether we should be able to go through with one camp-meeting, in the course of the season. But in less than one month from that time, there had been two meetings held in Canada, and two in the United States. From that beginning, the work spread as on the wings of the wind, and the advocates of the doctrine began to multiply like the drops of the morning. The Summer and Autumn, until late in November, were spent in this work; one or two

camp-meetings being in progress all the time—at least as fast as we could go from one to the other—and all of them numerously attended both by ministers and people, professors and profane.

During these campaigns, the great Tabernacle was built and reared up in our large towns and cities, where no house could be obtained for lectures. But by this means, not only the cities were reached, but the entire community around. The interest thus waked up was wonderful. The public press was excited by the novelty of the thing, and began to spread the news of what was going on, at the same time giving reports of some of the lectures. Thus the whole country was awakened and interested more or less on the question. Multitudes who until then knew nothing of the subject, began to investigate with the help which even the penny papers gave them, and light broke in upon their understanding.

After the season for camp-meetings closed, winter operations were commenced. One mission was started for Canada East, by brethren Skinner and Caldwell. They commenced the publication of a Second Advent paper in that province, and continued it through the winter; at the same time travelling and lecturing through the province. When they left in the spring, brother Hutchinson, a Wesleyan missionary, took up the work and removed the paper to Montreal, where he has continued to preach and publish. A large part of his papers are sent weekly to England. The work thus goes on in Canada. The upper province has also been visited by brethren Fitch and Himes.

Brother Fitch went to Ohio, and spent the winter in laboring in the vicinity of the lakes, with great success. He commenced the publication of a weekly paper in Cleveland, Ohio, and circulated it through the west.

Brother Himes commenced a daily paper in the city of New York, the latter part of November, and published 10,000 copies per day for 24 numbers. These were most of them scattered gratuitously all over the land, to every post office in the Union. As you may suppose, this kindled a fire not easily to be put out. Calls for light began to pour in from every quarter. All who could lecture found full employment, and those who had money found a use for it. At the end of four weeks, the daily Midnight Cry was changed to a weekly, and has been so continued ever since, and is a weekly messenger of glad tidings to a great many thousand hearts in every part of the land.

My own mission for the winter was Pennsylvania. We first commenced our operations in the city of Philadelphia, in the month of November, under difficult and embarrassing circumstances. Brother Apollos Hale and myself labored here for about a month, disputing the ground inch by inch, until at length the cloud burst, brethren came forward and embraced the doctrine and stood in the breach to defend it. A place of worship was opened, and in February, a general conference was held in the city, at which brother Miller was present, which fairly rocked the city from centre to circumference. That meeting will not soon be forgotten. We also commenced a paper in this city, which was continued through the winter. From this city and New York the cry has gone all through the Southern and Western States, so that there are very few, if any, villages which have not heard the cry.

The depot at Boston, in connexion with the Signs of the Times, our first paper, has been the grand centre and radiating point, and has given energy to the whole machinery. Probably from all our offices, in various parts of the country, not less than four millions of publications of various kinds have been circulated. A large number of them bound volumes.

The opening of the spring brought with it a new train of events. Our enemies had raised a story that Mr. Miller had fixed on the 23d of April as the time for the Lord to come. This fabrication was industriously circulated by the public journals. And then when the day came and past, they had an imaginary triumph. Many who had read this fabrication, and did not read our denial of it, of course calculated that it was all a failure, and many who had believed in part, were discouraged and went back. Some among us had fixed on the anniversary of the ascension, some on the time of the crucifixion, and others the day of pentecost, as the time when the Lord would probably return. When these times had all passed by, some became disheartened and yielded to temptation to give up the doctrine. But we can but be filled with wonder, under all these circumstances, at the smallness of the number who fell back. It very clearly shows that those who embrace the doctrine, as a general thing, know what they believe and why they believe it. They are not easily moved from their steadfastness. The believers of the Advent this year were never more strong than now.

In May, we held three anniversary meetings. One in New York, one in Philadelphia, and one in Boston. They were each of them seasons of refreshing and encouragement. From those meetings the brethren went forth again to their work with new zeal.

The anticipated end of Adventism, which our enemies anticipated after the spring passed by, has ended in a most rapid and wide spread of the doctrine into the west and south. Brethren Himes, Fitch, Storrs, Barry, and others have been into Western New York with the large tent, and spread the doctrine through that quarter. And from thence to Cincinnati, where brother Storrs is now publishing a paper.

Camp-meetings and conferences have been held in all parts of the country, and the wise virgins are waking up to prepare for going forth to meet the bridegroom. We have our depots for publications in most of the cities, especially in the Eastern, Northern and Western States, and to a limited extent in the South. There are Second Advent meetings held regularly in most of our cities, and hundreds of men devoting their whole time to the work of giving the cry. Within the past year God has raised up men of learning and talents to defend the cause, and that, too, at a time when it was most desperately assailed both from pulpit and press.

You may be assured the assaults which have been made on us, have only been for the furtherance of the cause on the whole, and have confirmed many wavering minds.

On the whole we have reason to bless the Lord for his grace, and continue to look for the glorious appearing of the Savior. We rejoice in the hope of soon seeing our blessed Redeemer in glory. Then, dear brother, we will meet again, and tell over the story of our pilgrimage.

I did expect at one time, in the spring, to spend the summer with you in England, but

the way did not open for me to do so, and I am yet here. May the Lord bless and prosper you and your fellow laborers in the work, until He comes, and gives you and us an honorable discharge, and takes us home to meet Him in the air. Yours most affectionately.

JOSIAH LITCH.

CINCINNATI, Ohio, October 18th, 1843.

Dear Madam:—It is my duty,—a painful one to me,—as the organ of the Session of the Associate Reformed Congregation, to address you this note, accompanied with the Resolution of the Session, in your case, recently brought before them. With your personal views in regard to the "Second Advent," or the "time" thereof, we would not probably have interfered in any way. But when you have seen fit to be immersed by persons preaching those doctrines, thereby, to say the least, gainsaying your baptism in your infancy. And when to this you have added communion with these persons, and a use of their *hymnody*, contrary to the "strict communion," and *Scriptural Psalmody*" principles of the Church of which you were a member; and of which, as a member, you had expressed your belief and approbation, and promised observance, the Session are constrained to notice it. To pass it by in silence, or with neglect, were to gainsay, and manifest utter disregard for our principles.

Much, therefore, as we all regret it, we have been constrained to pass the following Resolution:

WHEREAS, MRS. HANNAH DUNNING, having embraced the doctrines lately preached in this city, concerning the "Second Advent" of the Savior, has been immersed by those preaching these doctrines, thereby gainsaying her first baptism; and has also communed with them and used their *hymnody*: And whereas, these are all contrary to the doctrines and practices of the Associate Reformed Church,

Resolved, That MRS. HANNAH DUNNING be, and she hereby is, suspended from Church privileges, until she repent; and notice of this suspension be given her.

JAMES PRESTLY, Moderator of Session.

"IMMERSED"—"COMMUNED"—"AND USED THEIR HYMNODY,"—ALL CONTRARY TO THE DOCTRINES AND PRACTICES [not of the Bible, but] OF THE ASSOCIATE REFORMED CHURCH" !!!

"Come out of her my people."—*Western Midnight Cry*.

A FACT FOR OUR OPPONENTS.—Frederick Winans, who some three months since was so deranged as to render it necessary to keep him constantly lashed to the floor, is now clothed and in his right mind. He has been in this condition for months. The first thing that arrested the attention of his shattered mind, was hearing a brother speak of the "Midnight Cry." He enquired of his wife what the Midnight Cry meant, what it was, &c. She told him it was a paper devoted to the subject of the Lord's coming. He wanted to see one of them. It was procured. He read it through, and wanted another, and another. He was then supplied with a bound volume, which he read entirely through in a very short time. He was then taken to an Advent meeting. During this time he was visited by Advent brethren, who administered to him, and he was constantly improving in mind, and

in a short time became perfectly rational, and remains so up to the present time. He is now perfectly rational, is engaged in business, and is rejoicing in the hope of the speedy coming of the Lord.

L. D. FLEMING.

This certifies that the foregoing statement is correct.

FREDERICK WINANS.

The Time of the Judges.

This is the most disputed period in chronology. In support of the view which we have taken, we make the following extracts from Jackson's *Chronological Antiquities of the Hebrews*. He says, page 133,

"There is no period in the Scripture history in which both the ancient and modern chronologers so much differ and mistake, as in this, from the exodus of the Israelites from Egypt to the foundation of Solomon's temple. Eusebius has given occasion to most of this confusion and difference, by following a groundless tradition of the Jews, and including the times of their captivities in the times of their judges, and thereby shortening this period an hundred years.

The modern chronologers, Archbishop Usher, Bishop Lloyd, and others, have been led by his example, into the greatest perplexity and confusion; and have made successive times contemporary, and confounded years of rest and bondage together, in an arbitrary manner, to suit a mistaken hypothesis, and a corrupt number in 1 Kings vi. 1, without regard either to the plain sense of Scripture, or the judgment of the most ancient writers, Jewish and Christian: nor have any been hitherto able to clear this era from the difficulties with which it is embarrassed, or to settle the true number of years which it contains. I shall therefore endeavor to set this period in a true and clear light, by following the plain narration and sense of Scripture concerning the times of the Judges and of the several captivities which intervened, and shall distinguish the years of the one from those of the other; and I shall also demonstrate that the number in 1 Kings vi. 1, which makes this period no more than 479 years, is a Jewish interpolation or corruption, and was not known to the ancient Jewish and Christian writers."

Mr. Jackson then enters into a learned and labored argument in proof of the position which we occupy respecting the chronology of this period, and says, page 146—148, 150.

"By the computation above, the temple was begun 579 years after the exodus, and in the year of the world 4412, and in the year before the Christian era 1014. There were besides seven months more which I have mentioned, but have not reckoned, to keep the numbers in entire years, and this is sufficiently exact. It is certain from the Scripture account of the times of the judges, that the term from the exodus to the temple could not be fewer years than I have computed them: but yet we find in the present Hebrew copies of 1 Kings vi. 1. That it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. This number has puzzled all our modern chronologers, and put them to make several absurd hypotheses, in order to reconcile the history of the judges to it: but it gave no trouble to the most ancient Jewish and Christian chronologers; because they found no such number either in the Hebrew or Greek copies. And as they had no other rule to compute this famous era by, but only the years of the judges; in which calculation there was room for the difference of a few years, in the times of some of them, which are not expressly set down in Scripture, as I have observed: so, accordingly, we find that some writers made this term from the exodus to the temple, more years than others did; but not one of them followed the number mentioned in the before-cited text, or made it 479 years, till Eusebius mentioned its being wrote in the first book of Kings; whereas had this

number been originally there, it would undoubtedly have appeared in the version of the Septuagint, and the ancient Greek writers would have followed it unanimously and without variation. That this number is spurious, and a corruption of the text where it is written, will be demonstrably shown in the following sheets. And that it was not originally either in the Hebrew or Greek text, may with great certainty be inferred from the computations of all the ancients, both Pagan, Jewish, and Christian writers. Theophilus, the ancient bishop of Antioch says, that it appeared from the Tyrian Records, that Solomon's temple was built five hundred fifty-six years after the exodus. These records Josephus speaks of as of great antiquity and authority: and they differed no more than thirteen years from my calculation, and cannot be supposed to be so exact as the Scripture history is in the Jewish affairs.

In a calculation from the barbarians, as Clemens of Alexandria calls the ethnic writers; and which seems to be the calculation of Demetrius who wrote in the time of Ptolemy Philopator, the history of the Jewish kings, there are reckoned from the division of the land, and thence from the judges, including Joshua to Samuel 463 years and seven months, so these 463 years and seven months commenced forty-six years after the exodus: and so by this ancient account collected from the Greek version of the Septuagint, the sum of the years from the exodus to the temple, was 463, 7 months,—46—83 years, or 592 years and seven months; which agrees exactly with the account of Josephus which is 592 years, as will be shown presently.

Josephus had no number in his Hebrew copy of the book of Kings: because as he never fails to mention his chronological numbers, he would undoubtedly have taken notice of this, had it been in his copy, and would also have made his computation by it. But in the place where he gives the account of the building of the temple, he says: Solomon began to build the temple in the fourth year of his reign, in the second month, after 592 years from the exodus of the Israelites out of Egypt. Could Josephus have said this, if he had found in the text the number 480, as it is found at present? and that 592 is the genuine number of Josephus, (though he has 612 years in two or three other places) is evident from several observations made before on his chronology; and chiefly from the distinct particular numbers of the years of Joshua, and of every judge set down in his fifth book of antiquities.

This number of 592 years which Josephus reckoned from the Israelites going out of Egypt to the building of the temple in the fourth year of the reign of Solomon, is agreeable to his computation of 515 years from the government of Joshua after the death of Moses to the time of David's conquest of Jerusalem in the eighth year of his reign, 2 Samuel v. 5—9, for to 515, add the 40 years of Moses and 33 years of David, and three of Solomon, the whole sum is 591 years. The same reckoning is again confirmed from another computation, where he says that it was 470 years and a half and ten days from the building of the temple to the destruction of it by Nebuchadnezzar; and 1062 years and a half and ten days, from the exodus to the building of the temple, being added to four hundred and seventy years and a half and ten days, the term from the building to the burning of it, the whole sum is exactly ten hundred sixty-two years and a half and ten days."

SIGNS OF THE TIMES.

BOSTON, NOV. 15, 1843.

A Jaunt.

THE CAUSE in New York is in a flourishing state. We spent last Sabbath with them, and lectured three times in Franklin Hall to full and interesting assemblies. The brethren are united, and much engaged, and have frequent conversions among them. They have another meeting at Constitution Hall, which is well attended.

PHILADELPHIA, has a host, both in number and in

strength. We spoke to them on Monday and Tuesday evenings last. The seasons were truly refreshing, some of the most pious and influential of about all the churches, have come out fully on the advent in 1843. Their Sabbath congregations at the saloon of the Museum, are about as large as any in the city. Brother Litch labors with them most of the time. His labors have been blessed beyond example.

HARTFORD, CT. We spent Wednesday evening with the faithful band of brethren in this city. Brother L. C. Collins is with them, and is very useful among them, as also in the vicinity, where he labors as much as his health will permit. The brethren are strong in the faith of the advent this year. Here I had an interview with brother J. H. Kent, now lecturing in Middletown, Ct. He is doing well. Their place of worship is full. He, however, expects to go West soon. He is a worthy and faithful lecturer. We also had an interview with brother M. Stoddard, of Glastenbury. He has resigned his charge, and now enters the field as an advent lecturer, to devote his entire time and talents. He is full in the faith that the Lord will come this year. But we shall hear from him soon, through the "Signs of the Times."

The virgins are truly waking up, in every part of the country. The saints are "lifting up their heads, and looking up." The scoffers are raging and "foaming out their own shame." But the Lord is at the door. "Come Lord Jesus, come quickly." Amen. J. V. HIMES.

Boston, Nov. 11, 1843.

ALL COMMUNICATIONS for the Signs of the Times, orders for books, or remittances, should be addressed to J. V. Himes, Boston, Mass. post paid.

BROTHER LITCH was with us Sabbath last and gave three very interesting lectures. His visit was cheering to the advent friends in Boston and vicinity. He gives a course of lectures in East Greenwich, R. I. this week.

SECOND ADVENT CONFERENCE, AT EASTPORT, CT.

To commence on Monday, the 4th of Dec. next, in the Methodist meeting house, (if the Lord will.) It may be expected to continue one week or more. Brother M. Stoddard, H. P. Knox, are engaged to attend. L. BOLLES.

Oct. 30th, 1843.

Bro. J. S. White has removed from North Wrentham to North Attleboro' Ms. and wishes his correspondents to direct accordingly. Mid. Cry will please copy.

Br. Snow,—Friends in Kingston would like to have you stop with them awhile, if time continue; will you write us?

Letters received to Nov. 11, 1843.

P C Moore, Fort Ann NY; PM Hartford Ct; P M Sandy Hill; PM Lancaster Ms; 5 for E Burditt et al. NY; PM Kensington NH 1; L F Worster and Mary Bump 1; PM Home's Hole Ms; A Woodworth; Stephen Smith 7; Mrs. Fisk 1; J Litch; W H Ireland 1, Post Master New Bedford Ms; Post Master West Prospect, Me; Robert Allen, Jamaica Vt 1; PM Burlington Vt; E Cross 5; John Wilder 2, by PM; E Jacobs; H Patten; Rev O Robins 2, by P M; W Hacking 1; Isaac C Park 1; James Langley; J D Marsh; O B Tenney; N W Wait 1 by PM; B Irish 1 by P M; Mrs Elizabeth Richtmyer 1 by PM; S

Hale 1 by PM; Daniel Kendall 1; Wm Miller; J E Jones; Dwight Nutting 1 by PM; Geo. Storrs; Silas Hawley; W P Stratton 1; PM Fort Ann NY; P M East Washington N H; J Felton; L L Woodruff, by P Master; PM Northboro' Ms; PM Sharon Vt; O R L Crosier 1 by PM; PM Columbia Ct; E Jacobs; PM Oswego NY 2; Machias NY; Josiah Fairfield 1 by PM; PM Chickopee Falls Ms; D Farnsworth 2 by PM; J A Huber 3; A H Brick; J S White; D Gunt; W Daniels; W Richard 1 by PM; M Proctor; PM Portsmouth NH; J Lakin 25 cts by PM.

Bundles Sent.

T Cole, Lowell, Ms; E Cross, Palmer Depot Ms; J V Himes, 9 Spruce St NY; R Plumer, Newburyport Ms.

CHEAP LIBRARY.

The following Works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

The following Nos. comprise the Library.

- 1 Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 1-4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L.D. Fleming. 12 1-2.
13. Miller's review of Dimmick's discourse, "The End not Yet."—10 cts.
14. Miller on the Typical Sabbaths, and great Jubilee.—10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I. 31 cts.—20, " " " " Vol. II. 37 1-2 cts.
21. The Kingdom of God. By Wm. Miller. 6 1-4
22. Miller's Reply to Stuart. 12 1-2 cts.
23. Millennial Harp, or Second Advent Hymns. Price 12½ cts.
24. Israel and the Holy Land,—The Promised Land. By H. D. Ward. Price 10 cts.
25. Inconsistencies of Colver's 'Literal Fulfilment of Daniel's Prophecies,' shown by S. Bliss. 10 cts.
26. Bliss' Exposition of Matt. 24th. 12½ cts.
27. Synopsis of Miller's Views. 6½ cts.
28. Judaism Overthrown. By J. Litch. 10 cts.
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained. By N. Hervey. 18½ cts.
30. New Heavens and New Earth, with the Marriage Supper of the Lamb. By N. Hervey. 12½ cts.
31. Starkweather's Narrative. 10 cts.
32. Brown's Experience. 12½
33. Bible Examiner, by George Storrs. 18½ cts.
34. The Second Advent Doctrine Vindicated, — a sermon preached at the dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee. pp. 107. 20 cts.
35. A Solemn Appeal to Ministers and Churches, — especially to those of the Baptist denomination. By J. B. Cook. 10 cts.
36. Second Advent Manual, by A. Hale. 18½
37. Millennial Harp, 2d Part. 12½ cts.
38. The Chronology of the Bible. By S. Bliss, 6½

This Library will be enlarged from time to time, by the addition of new works.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 14.

Boston, Wednesday, Nov. 22, 1843.

Whole No. 134.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Six Thousand Years.

THE ANTIQUITY OF THE TRADITION OF THE EARTH'S EXISTENCE TO CONTINUE SIX THOUSAND YEARS IN ITS PRESENT STATE.

Antiquity can never prove error true; neither can the plea of novelty disprove a truth. We therefore refer to the antiquity of the tradition of the 6000 years' duration of the present dispensation, not as any proof of its correctness, but simply to take from it the prejudice of singularity and novelty, with which many regard it. We first find it brought to view by the ancient Jewish Rabbins.

"As for my opinion," saith R. Menasse, "I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable; that there will be no more generation or corruption; and all things by the resurrection shall be renovated, and return to a better condition." Menasse also assures us that "this out of doubt, is the opinion of the most learned Aben Ezra," who looked for it in the New Earth of Isaiah lxxv. 17.

IRENAEUS flourished A. D. 178. He was

Bishop of Lyons, and says, "in as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when anti-Christ reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the clouds, with the glory of his Father."

BARNABAS says, "The spirit of the Lord is upon me, because he hath appointed me to proclaim the acceptable year of the Lord, and the day of restitution." He then adds—"Furthermore, it is written concerning the Sabbath, 'Sanctify the Sabbath of the Lord with pure hands and with a clean heart.' And elsewhere he saith: 'if thy children shall keep my Sabbaths then will I put my MERCY on them;' (alluding to the mercy promised to Abraham:) and even in the beginning of creation he makes mention of the Sabbath: 'And God made in six days, the works of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider, my children, what that signifies:—'He finished them in six days.' The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years." His testimony is saying: "Behold this day shall be as a thousand years, therefore, children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith,—'He rested the seventh day?' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day. He adds, lastly: 'Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart.) Wherefore we are greatly deceived if we imagine that any can now sanctify the day which God hath made holy, without having a heart pure in all things. Behold, therefore, he will then truly sanctify it with blessed rest, when we have received the righteous promise; when iniquity shall be no more, all things being renewed by the Lord; and shall then be able to sanctify it, being ourselves holy.' See sec. xiv. xv. Epistle of Barnabas.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem among all the Godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his "Book of Divine Institutions," "Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be trans-

formed into that which is better." This he proves from God's making the world in six days.

The learned JOSEPH MEDE, called the "illustrious Mede," says, "The divine institution of a Sabbatical, or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, according to the well known tradition among the Jewish Doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

The Rev. RICHARD CLARK, in his essay on the number seven takes a similar view. He also says in his treatise on the prophetic numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the received opinion of the primitive church from the days of the apostles to the council of Nice, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth.

Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of primitive Christians, says:—"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in a present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day] would be succeeded by a joyous Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

John Bunyan, the pious author of the Pilgrim's Progress, says: "God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest that Saints shall have when the six days of this world are fully ended. This the Apostle asserted in the 4th chapter to the Hebrews, 'there remaineth a rest (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of Creation and rested on the seventh, so in six thousand years he will perfect his works and providences that concern this world. As also he will finish the toil and travail of his Saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years;

wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—Works vol. 6. p. 301.

Again he says: "None ever saw this world as it was in its first creation but Adam and his wife, neither will any see it until the Manifestation of the children of God; that is, until the redemption or resurrection of the Saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ib. p. 329.

Among more modern writers, we find that Luther, Calvin, Melancthon, and Knox, preserved substantially the ancient faith, and did not believe in the conversion of the world before Christ's coming. Thus, so far from our doctrines being new and heretical, they are the republication of the sentiments of those champions of the Reformation.

LUTHER, in his Commentary on John x. 11—16, "Other sheep I have," &c., writes thus: "Some, in explaining this passage say, that before the latter days, the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above **THREE HUNDRED YEARS LONGER.**" Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be now *expiring*.

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says We "condemn those who circulate the judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says: "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailling." This was the millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

The above are but a few of the many testimonies which might be adduced in proof of the antiquity of this belief; but here are enough to show that it is of no modern origin. As therefore we are evidently at the very ter-

mination of the 6000 years, we are at the very point of time when all the honored names of antiquity would be looking for the coming of the Lord. Well, then, may we live in continual expectation of this glorious event, when we find the fulfilment of the prophecies, the signs of the times, and the prophetic periods, all harmonizing in the completion of this period.

Boston, 1843.

B.

The voice of the Great Reformer, Martin Luther.

The Pope confounded and his kingdom exposed, in a divine opening of Daniel vii. 23—25, by Martin Luther.

(Extracts, with remarks from the original works from the Investigator and Expositor of Prophecy, London, by Rev. J. W. Brooks.)

"We shall now endeavor, in conclusion, briefly to sketch his exposition of Dan. vii. 23—25, which he introduces with a remarkable specimen of his ironical powers. The book is directed against a work of Ambrose Catharinus, who is insisting that the authority and infallibility of the Romish church is declared in Scripture. And Luther, having deprived him of his support from Matt. xvi. 18, and shown him that when properly understood, it makes against the Romish church, then proceeds to say, that he does not therefore deny the existence of the Papistical church, and the mention of it in Scripture; on the contrary, he states that there is no one thing, (Christ excepted,) concerning which so much is said both in the Old and New Testaments; "And therefore (he adds) why should I not, in honor of my friend Catharinus, and in duty to that most holy vice-god in Christ, the Pope, proceed to show the existence of that pre-eminent power from solid and copious Scripture testimony; in order that I may stop the mouths of all who dare insultingly deny, that it is to be proved by the Divine record?" (p. 41.) Then follows the text from Daniel, rendered thus:

"And after their kingdom, when prevarications (or transgressions) shall have sunk them into darkness, there shall stand up a king, powerful in faces (or appearances,) and intelligent of propositions (or enigmas;) and his efficacy shall be strengthened, but not by his own efficacy. And he shall destroy wonderful things, (or he shall wonderfully corrupt and destroy,) and shall prosper and practice, and shall destroy the mighty and the people of the saints. And all shall appeal to him for judgment, and his craft shall prosper in his hand, and he shall magnify himself in his heart, and in his success he shall destroy many. And he shall stand up against the Prince of princes, but he shall be broken to pieces without hand."

"In the first place," he says, "no regard is to be paid to those who would understand this and similar places in the prophets as having reference to one person only; for such know not, that the manner of the prophets is to signify or represent under one person any whole kingdom in a body. Hence they would mistakenly make anti-Christ, whom Paul calls "the man of sin," and "the son of perdition," to be one person; whereas the apostle would have the whole body and chaos of those impious men, and the whole succession of those that reign, to be understood as anti-Christ. Thus in Dan. vii. the ram signifies the kingdom of the Persians, the goat, the kingdom of the Grecians." (p. 42.)

He thus accounts for his application of it to Rome—"When the prophet says, that this king should stand up at the end of the four kingdoms, of which the last is the Roman, the iron kingdom, he plainly intimates that the tyranny of the Pope began in the decline of the Roman empire. And it actually did arise from out of the Roman empire, and in the Roman empire and grew up in its place; as is evident from all history, &c.

He argues that the kingdom out of which anti-Christ arises, cannot be a Gentile kingdom which has never been evangelized, because it is said they sink into darkness by transgressions or rebellions. This implies (as he thinks) that they had previously been illuminated; which cannot be said of the kingdoms before Christ. (p. 45.)

He explains the king's being powerful in "faces," or appearances, by the external pomp, ostentation, and specious appearance maintained by the papacy in various respects. First, as regards persons; as the Pope and his cardinals, with their retinue and riches. What emperor (he asks) can you name that ever had such a profusion of wealth as this kingdom or church has?" "What Roman consul can you mention that was ever equal to one of these cardinals, archbishops or bishops?" Then also in their edifices; as their palaces, their churches, their shrines, their monasteries, and the like. And likewise in their robes and habits; in regard to which, though it may appear to us an insignificant circumstance to adduce, the Author says: "It is by this face, above all the others, that this impious abomination defends itself. For who is not rendered great, holy, and worthy of adoration, by that scarlet hat, that two horned mitre, that long purple train, that mule glittering with jewels, those shoes bedazzled with gold, gems, and every precious ornament, and all that blazing variety of splendor, whereby those holy ones have distinguished themselves from the laity and the common habits and dress of Christians, or from every thing profane! and passing downward to the garments of the inferior orders of clergy, he shows that the Romish church has laid such emphasis upon them, that they think more of a breach of rule respecting these, than they do of a breach of God's commandments. "What act of adultery (he asks) could be equal in enormity, to the delinquency of that clerical who should neglect to shave his pate for a whole month together? What parricide would be any way comparable with the sin of him who should neglectfully minister at the altar without his surplice, or his ruffles, or any one tittle of his canonicals? (p. 67.) He next instances their rounds of canonical prayer, as being indeed a show and pretence, having no prayer in them; and in like manner the mass, with its vigils, anniversaries, foundations and sepulchrs, which he declares to be a mere face of piety to deceive and fleece the befooled people; as also their fastings, and the multiplying and iniquity of their feast days; and their worship of relics. Another face is their affected celibacy of monks and nuns; which indeed (he says) is, in another sense, not a face, but a diabolical reality; for it fulfils the 1st of Timothy iv. 3; and Daniel xi. 37, in which forbidding to marry is mentioned.

Their universities, though accounted as a face, are brought to notice more especially under the next clause of the text—"intelligent of propositions;" which intelligence he conceives to be likewise indicated by the eyes like a man

in the little horn. The show of wisdom and theology in them he considers the worst face; because it carries with it a pretension to the word. By means of the propositions taught in these places, all the rest of the false fabric is supported. How entirely they are a mere face or pretence of wisdom becomes evident, wherever the true word is taught. "If (says Luther) by any act of the grace of God, these universities should take up the word of God to study it,—good heavens! how soon would the whole of popery, together with all its faces, fall to the ground! for this last face is evidently the main support, yea, the very bones and vital strength of this whole kingdom of faces." This is also the "efficacy," by which the king is strengthened, and not by his own efficacy; for, the author remarks, that a lie cannot be supported by its own power. And by means of these propositions and these faces, in which he is supported by the efficacy of others, he has "wonderfully corrupted" all Christian worship, and "destroyed" as many souls as he subjects to his laws and compels to obey them. His "prospering and practising" is explained much in the same manner.

"And he shall destroy the mighty people, and the people of the saints." Here, (says the author,) if I were inclined to indulge my own thoughts, and to render the Hebrew according to my own judgment, and to understand by "the mighty" strength, and by "the people of the saints," the apostles and evangelists, which is a meaning that the words themselves seem to favor, the understanding of the passage would then be, that the Pope would be such a one as would corrupt the holy Scriptures, which are the only strength of the church, and the apostles and evangelists, and would lay waste and utterly destroy them.

"And all shall appeal to him for judgment," or "all shall be according to his mind or judgment," he explains by that notorious feature of the papal kingdom, that the Pope, making himself superior to all others, will not submit to the judgment of any other.

He interprets, that "craft shall prosper in his hand," by the circumstance that even the elect have been deceived by his faces and propositions, as Bernard, Francis, Dominic, and other very holy men and women who have been left to err, so as not to be able to understand the nature of this kingdom of "faces," and to approve of many of the Pope's proceedings: otherwise they would have risen up against him; but the time was not yet come. (p. 170.) Concerning which matter, he has a passage which may serve as a warning to some in our own days.

"How then shall craft not prosper in this Pope's hand, together with all outside show, and face, and deceit, and vain hypocrisy of doctrines, (as Paul calls it,) when he prevails to destroy the authority of the Scriptures by the example of his numberless authors and saints, who always stand by him? for what is there that he cannot effect prosperously, when not only his own faces and propositions, i. e. his crafty deceptions, but also those whom you know to be true saints, favor his cause? Who dares to mutter a word in opposition, when lying is helped by truth, hypocrisy by holiness, craft by simplicity, and iniquity by godliness? O "perilous times" indeed, worthy of these "latter days," when all things, even the good, work together for evil to the reprobate; in the same way as all things, even the evil, work together for good to the elect! the latter howev-

er by the Spirit of God, the former by the spirit of satan; as the apostle foretold it should be. Here then let him, that dares, live in security and trust in the works and sayings of the fathers!" p. 171.

This king's "magnifying himself in his heart" is explained of the Pope's considering himself above every one, and demanding of every one just what he pleases; inasmuch that he subjects all to himself, scarcely permitting the most exalted kings to kiss his holy feet. "There is not one in the world (says Luther) whom he will allow to be upon an equality with himself, how eminent soever he may be for either godliness or learning." "He deposes princes, kings, bishops, and every one that is great and high in the world, just according to his mere lusts, making himself more high and exalted and greater in the world than all of them put together.

Of the clause, "and in his success he shall destroy many" the author says, "Who those infinite numbers are, whom success destroys and corrupts, I would rather leave to the judgment of every one, than explain particularly myself. For what is all that extensive rabble of cardinals, bishops, monks, priests, &c. but the people of the Pope, eaten and swallowed up by ease, riches, surfeit, security, luxury and lust; wasting away this life of the flesh, without faith, without the Word, without the Scriptures, without labor, without care!" p. 175.

"And he shall stand up against the Prince of princes." Here, (exclaims the author,) is the awful climax of the whole! that this Pope stands up against Christ himself, and sets aside his word, by putting his own word in its stead." On this point he has some observations at pages 88, 89, which, as the subject is much discussed by modern students of prophecy, will be found interesting, as coming from so eminent a writer as Luther. Speaking of 2 Thess. ii. 4, who opposeth and exalteth himself above all that is called God, or that is worshipped, he says, "And will he also exalt himself above God, properly considered? No; God forbid! but above "all that is called God," saith the apostle, that is, above the preached word of God, for that is called God when it is truly preached and believed. Above God, thus considered, the Pope has long exalted himself and sat; because he makes known and preaches himself in the hearts of men, instead of their hearing and believing God. Therefore, when Paul saith, "above all that is called God," it is in the Greek *segasma*; that is, worship,—that which is worshipped or the, worship itself.—"He is the sole and only one of men, who has, with intolerable blasphemy and pride, declared himself to be the sole and only vicar of Christ, or vice-Christ, or vice-God upon earth. And what is it to be a vicar of God, or vice-God, but "to sit in the place of God?" And what is it "to sit in the place of God," but to show himself as God."

He thus concludes the exposition, on the words "But he shall be broken without hand." "The apostle expresses the Pope's destruction thus,—'Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, &c.' (2 Thess. ii. 8.) The laity, therefore, shall not destroy the Pope and his kingdom; though that is what he continually and miserably fears. No! he and his wicked rabble are not deserving of so light a punishment. They shall be preserved until the coming of Christ, whose most bitter enemies they are, and ever have been. This is

he way in which he ought to be punished, who rise up against all, not with manual force, but with the spirit of Satan. Thus Spirit shall destroy Spirit, and truth shall reveal falsehood, for to reveal a lie, is to destroy it at once." (p. 177.)

As it was in the days of Noah.

The Bible teaches us that before the deluge the world was awfully wicked and corrupt. "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Amidst all this confusion and depravity, there was one lonely family that loved and feared God. The father was a preacher of righteousness, and declared to them that God had determined to destroy the earth by water. This surely was a novel doctrine, and by no means worthy the attention of the wise ones of that day. The 120 years had well nigh elapsed when the Spirit of God should cease to strive with man. The ark which God commanded Noah to build, to save himself and family from the sad catastrophe, was nearly finished. The strange news of a man's building a large vessel on dry land, had spread far and near, and excited, no doubt, a general curiosity to visit so strange a person, see his vessel, and to ridicule his work of needless precaution. The good man warned them affectionately of the impending danger. For God is just, and gives to every soul opportunity to secure a place at his right hand. The ark at length was finished, and six days were allowed to Noah and his family to remove into it. How wonderful a sign was this—the huge vehicle stood finished in their sight, when from the hills and fields came all beasts and fowls, by sevens and by pairs, male and female, voluntarily to the ark, and went in. Last of all Noah and his family went in, and God by his invisible hand shut the door. Perhaps at this juncture there were gathered together immense multitudes to see the strange spectacle of a man's shutting himself up on dry land to keep from drowning. But while they are mocking, and wondering to see from whence a flood should come, far in the west, dark clouds begin to rise and scud along the heavens in frightful haste from every point of the four winds. It was evident a dreadful storm was gathering. Unusual thunders begin to shake the earth, and terrifying lightnings to flash around, and soon the rain begins to pour down in torrents upon the earth. Probably they thought this storm of no long continuance, and would soon stop, as other storms had always done. But after several days their hopes began to fail them, and horror instead of hope possessed their souls, lest the prophecy of Noah was indeed fulfilling. There stood the steadfast ark in its place—the waters already involved its keel, every where the flood increased with wasting fury, the valleys were fast filling up; from the hills and mountains whole rivers began to pour, bearing the earth in many places, with trees and all their load, with roaring fury to the vales beneath. New terrors began to seize their unbelieving souls, and fearful forebodings to shake their self-begotten confidence; they fled from their houses in all the country, to the nearest hills and mountains. Still the flood pursued and in awful haste climbed up their sides, enveloping the tallest trees beneath, in a deep of dreary waters. Far

from the former haunts of men, on the mountains' rough and rugged sides, were seen crowds of men with feeble women and children, climbing up, disputing as they scrambled through the tangled wood with wild and frantic rage and despair, each aiming at the highest point of land to save his precious life. Mothers with helpless infants in their arms press them to their bosoms, but the un pitying flood engulfs them in its foam, and all are hastened in quick succession into the eternal world. "So shall it be in the coming of the Son of man." Thousands are slumbering or scoffing at the doctrine of the advent this year. The Lord will come to such, as a thief in the night, and overtake those that are crying peace and safety, and they shall not escape. Yours, in the blessed hope of 1843.

GEORGE S. DAVIS.

South Berwick, Me. Nov. 10, 1843.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 22, 1843.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

The Snare of the Devil.

It will not be denied by any, that all forms of error must originate with the devil. If there was but one form of error, it would be at once known and detected; but error is of every varied form; and sometimes approximates so near the truth, that it is often difficult to distinguish truth from its counterfeit. It is this approximating of error to the truth that is the great cause of apostasy from the truth. All departure from the truth must be at the instigation of the devil, who thus takes men in his snare, and leads them captive at his will. We wish to speak the truth with all kindness, but the truth is nevertheless to be spoken; and with this view of the subject, if all error is from the devil, it will follow that all who embrace any form of error, are in the snare of the devil, and are doing the devil's work in his own chosen way.

His object is to ruin souls, and he desires his agents to work in such a way as shall best accomplish this end: he selects that form of error, which at the time, and under the circumstances, will best produce this result. Every theory which is not the truth is of this character.

By this rule we are willing to test the doctrine of the advent. If it is a false doctrine, there can be no question but it is of the devil, and we, its advocates taken in his snare. But if it is the truth, it will follow that those who oppose it are equally in the snare of the devil. That the doctrine of the advent is not of the devil is self-evident; for he opposes it with all his power, and is exceedingly mad against it, so that if it is indeed of him, his kingdom is divided, in which case we have the words of our Savior that it cannot stand, but must come to an end, proving the doctrine of the advent true.

That all opposition to the doctrine of the advent is of the devil is also evident from the fact that all the avowed children of the devil are so delighted to see it opposed. We wish not to be here misunderstood: we do not say that all who do not embrace our views as to time, or in every particular, are actuated by the devil; but we do say that all who oppose the coming of Christ and in their hearts desire him to delay his coming, if our doctrine is true, must be thus far actuated by him. Now a person may bitterly oppose the truth as Paul did, and verily think he is doing God's service. Paul always lived in all good conscience, and meant to do right. Like Paul, we believe that the great body of professed Christians in opposing the doctrine of Christ's coming verily think they are doing God's service. We therefore do not question their motives any more than we question the motives of the Jews of old; but as the Jews proved to be in the service of the devil, so if our views are correct there will all be found who war against them.

St. Paul says, that in meekness we are to instruct "those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 25, 26. That any are in the snare of the devil and led by him captive at his will, proves that they have not the least suspicion of their bondage to him, which the Jews of old had not; and this insensibility of their subjection makes their case the more alarming. It was through ignorance that the Jews crucified our Savior: and yet there were only fulfilled the things which God had spoken by the mouth of his holy prophets. Even so now, if Christ is to come as we believe, then will be fulfilled what God has spoken, and those who oppose, oppose ignorantly and in unbelief. Now if this is the truth that they are opposing, it is just the way that Satan desires. He wishes to have it opposed in such a way as shall cause the church and the world to disbelieve it: and what more effectual way could be taken to produce such a result? A portion of the human race can be made to disbelieve by being taught to disbelieve the Bible; such, Satan is willing should be so taught. But the great mass of society in this land, believe, with more or less modification, that the Bible is the word of God; to attempt to convince them that the Bible is untrue, would be labor lost, and would defeat Satan's object. Even if all the clergy should turn infidels and scoff at the word of God, they could not thus cause the great mass to disbelieve in the coming of Christ; the contrary effect would be produced. Thus, at the time of Christ's first advent, had the chief priests denied that any Savior would ever appear, the nation would have believed in Christ. Satan, therefore, designs that so much truth shall be mixed with all error as will make it palatable. This was the case with the Jews of old; it was the case at the reformation; it is the case now; they were taken in the snare of the devil and led captive by him at his will.

Now what would be the most effectual way to quiet the fears of the church and world at the present time, and induce them to defer attending to their soul's salvation in the prospect of Christ's coming? It would not be to teach there is no God; it would not be to deny the inspiration of the Bible. These truths are too firmly believed; for the mass to be thus affected.

To accomplish effectually the desired end, it would be necessary to show, apparently, from the word of God that the day of Christ is at a great distance, that the Scriptures are not all fulfilled, that the earth is yet in its infancy, and that the inventions and improvements of the present day, are but the beginning of more enlarged greatness. It would also be necessary to show that the Bible is very obscure; that it cannot be understood until it is fulfilled, nor always then; that it is not to be taken in its literal acceptation, but that great allowance is to be made for its poetry and metaphorical illustrations; that positive assertions prefaced by a thus saith the Lord, may often mean directly the reverse of what is written; that the meaning of the original may so vary from the translation, that none but those versed in all the depths of oriental literature, can begin to have any correct knowledge of the truth intended to be conveyed; that the meaning is so mystical and obscure that we must not trust the judgment of unclean men, but must be governed in our views by the opinions of learned commentators; and that it is of no importance to us, whether we understand or not any of God's word except the practical portions; or that it was all fulfilled in Antiochus Epiphanes. Let these views be thoroughly inculcated by men in whom the people have confidence, and who are looked upon as pious, learned and devoted, and the devil will have set a snare which will without fail deceive the great body of those who hope to be saved, but who would prefer to have the Lord defer his coming to a more convenient season, till they have enjoyed a little more of this world; or, as they flatter themselves, have done more good here. As this is the most effectual way to put men to sleep on this subject, it follows that this is just the very way that Satan is pleased to see men pursuing.

But lest this should not be perfectly successful, let such teachings be illustrated with absurd stories of such an event having been predicted times before, and failed; of Nebuchadnezzar's eating grass till this day; of ascension robes and cases of insanity; and also the illustrations interspersed with attempts at witty and ludicrous comparisons—like "David's looking straddle-eyed;" with a few chapters of "mistakes" that don't exist, and an occasional review, exposition, refutation or strictures, in which old exploded sophistries and witless puns are for the fortieth time presented as perfectly original. Then let every paper from the smallest to the extra mammoth, and of every sect and creed in the religious world, and party in the political, with all of no sect and no party all marshal themselves against it, and give publicity to every pointless joke and foolish lie that a God-hating world could coin, and we hesitate not to say that every person within such an influence would be blinded, save those, who read the Bible for themselves, and are willing to believe what they read, and confess what they believe, independent of the opinions of men.

If this is correct reasoning, and we cannot see why it is not, it follows that Satan could not have devised a more successful scheme for the accomplishment of his purpose than has been carried out by the opposers of the Lord's coming. And if so, then they are doing his will, are in his snare, and are led captive by him. We cannot avoid this conclusion; such are our convictions. We would, therefore, solemnly and affectionately entreat those who oppose the Lord's coming, to ponder these things, "if per-

adventure God will give them repentance to the acknowledging of the truth, and they may recover themselves out of the snare of the devil who are taken captive by him at his will."

"MEN OF ONE IDEA."—Some of the Sectarian papers prate much about "one idea" men. We find however by reading their respective papers, that the Baptists call those "men of one idea" who can see anything out of their church. The Methodists apply it to all who can see anything aside from Methodism; while the Congregationalists suppose it must apply to all who are not swallowed up in Congregationalism. We perceive by reading the report of the general association of Mass., that all the state are coming over to them; they can see nothing outside of their own order. And so of all the other sects. Yet as soon as any one breaks loose from sectarian shackles, and looks upon all Christians as brethren, and hails with joy the coming of the Lord, he is denounced as possessing but one idea. If so, then what *part of an idea* may narrow minded sectarians be said to possess.

VOLUME HALF OUT.—Our friends will now make an effort to settle up their subscriptions. We are in need of every farthing due us, both for the "Signs of the Times," and the "Midnight Cry," at New York.

We thank those of our subscribers and Agents who have been punctual.

THE IMPROVED HARP—THREE PARTS IN ONE VOLUME.—This edition of Advent Hymns comprehends all the valuable sacred poetry and music now in use among us, in our Advent meetings. It makes a book of about 300 pages, 150 of which have the hymns set to music.

We design this work for congregations among us who meet stately for divine worship. It contains hymns of a character and variety to meet the wants of the Advent congregations generally.

It is neatly bound in cloth, and also in black morocco. Price in cloth, 42 cts. Morocco, 50 cts. 25 per ct. off by the hundred.

BRO. ISRAEL JONES passed through the city on Tuesday last, to New York. He will spend some weeks with our brethren there. His visit will no doubt be of great service to the cause in that city. There never was a more favorable time to do good in that city than now. Br. J. reports the cause prosperous in all the places he has visited of late, in the states of New York, Vermont, and New Hampshire.

WORKS ON ENTIRE CONSECRATION, AND GOSPEL HOLINESS.—We have three works on this important subject, viz.

ENTIRE CONSECRATION.—By F. G. Brown.
SCRIPTURAL VIEW OF SANCTIFICATION.—By N. Hervey.

GOSPEL HOLINESS.—By H. B. Skinner.

We can recommend these works to all who wish light on this important question. The subject has been greatly abused, of late, by the substitution of wild and extravagant notions. Let all be on their guard. The pretence of some to superior illumination, discernment, &c. with the advocacy of strange, unnatural and disgraceful actions, as being the work of God, are not to be too closely scrutinized.

CINCINNATI.—We have just received a letter from Br. STORRS, dated Philadelphia, Nov. 16. He has returned from the West with his family. The climate was so unfavorable to their health, that he did not think it his duty to remain longer. Bro. Storrs will be located for the present in New York, and will labor in the field as the door opens. His place will be supplied in Cincinnati by some faithful man.

"Try the Spirits."

One of the artifices of the enemy, by which even the honest and sincere souls who have fallen into the extravagances which have dishonored the cause of Christ among us of late, and severely afflicted its old and tried friends: deceive themselves and others, though unconsciously, is this—they suppose that these "exercises" are a *new thing*, known only, or more generally in these last times, and are to be regarded as the mark of peculiar sanctity, and distinguished favor before God. Now nothing is more evident than that they have marked every period of the church; and by them the great enemy has made the professed friends of truth; the most successful instruments of defeating its operations, so much so, that in many cases these injudicious disciples have apparently upset every thing, when avowed enemies have done their worst in vain.

We insert the following extract from a sermon on regeneration by Dr. Waterland, as contained in Dr. Hales' Analysis, p. 981, as one of the many proofs of the existence of these things in former times, and also as giving what we believe to be the true opinion of them; and hope it may serve as an antidote wherever there is danger of falling into the snare.

"The setting up of a private spirit, an imaginary inspiration, as a rule of conduct, has been one of the subtlest engines of Satan in all past ages. God has permitted it, probably for the trial of his faithful servants, that they may be proved and exercised every way, (1 Cor. xi. 19,) and may learn to be as much on their guard against any surprize of their understandings, as against any seduction of their wills.

"There are strong temptations inclining forward men to set up their pretensions to a private spirit. It flatters the pride, laziness, and vanity of corrupt human nature. Most men love to indulge their own way and humor, and to get from under the sober standing rules of order, decency, and regularity. They would be their own masters and lawgivers, and even make laws for others: and if they can but once persuade themselves, (and what will not blind self love persuade a man into?) that they are full of the Spirit, (Job xxxii. 18,) they soon grow regardless of the open laws of God and man, affecting to conduct both themselves and others by some secret rule of their own breasts. This is a very dangerous self deceit, and not more dangerous than it has been common, in all ages and countries. If none but hypocrites, or ill designing men were to be drawn into this snare, the temptation would be but coarsely laid, and be less apt to deceive: but the well meaning pretenders to the Spirit, who through a secret unperceived self flattery, or a complexional melancholy, first deceive themselves, they are of all men the fittest to deceive others,

(2. Tim. iii. 13.) Their artless simplicity, their strong and endearing professions, are very apt to win upon some of the best natured, and best disposed, though unguarded Christians; which the Tempter knows full well, and he never exercises a deeper, or more refined policy, (Rev. ii. 24,) than when he can thus decoy some very sincere and devout Christians in a pious way; turning their very graces into snares, and as it were, foiling them with their own artillery."

Extract from an English writer.

If there be scriptural ground for maintaining the doctrine of a first resurrection, and a personal and glorious reign of the Redeemer, in that region where he was once despised, and put to shame, it ought assuredly to have a prominent place in the discourses of those who, as the ministers and stewards of the mysteries of Christ, are appointed to prepare, and make ready his way. "Repent ye, for the kingdom of heaven is at hand," is an admonition, which, under this view of the subject, may be pressed with renewed power upon the attention of the careless, and unawakened, in our days. The scriptural statement of this subject lays the axe to the root of those too common delusions by which the impenitent and unbelieving are lulled into peace. They can no longer consider the day of judgment as a time removed to I know not what indefinite period; neither can they any longer shelter themselves under the secret hope that they may escape in the crowd of good and bad, which will then (as they suppose,) be assembled, to be judged according to their works. By comparing themselves with others *here*, they can always find some ground of hope that they shall be able to stand in the trial of the last day. But the righteous and the wicked, the just and the unjust, the penitent and the impenitent, the believing and the unbelieving, the children of God, and the children of this world, the converted, and the unconverted, saints and sinners, will never thus indiscriminately be huddled together for such a scrutiny as is generally supposed, if what has been already said be not utterly groundless. No: "the Lord knoweth them that are his" now, and there are fruits and evidences by which they may be known to themselves, and to others; and he will take care that they shall be with him in his glorious kingdom, and at his final judgment of fallen angels, and an impenitent and unbelieving world. This is analogous with the whole counsel of God towards his church from the beginning. They are, and ever shall be, a "chosen generation, a royal priesthood, a holy nation, a peculiar people," and at the second coming of our Lord, it shall be found that they alone shall possess and enjoy the kingdom, and that the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

This promised consummation is the glory which shall be revealed in the children of God, and with which Paul reckoned the sufferings of this present time not worthy to be compared. This is that manifestation of the sons of God for which the new creation waiteth with outstretched necks. This is that glorious liberty into which they shall be brought when they obtain "the adoption, even the redemption of the body." This is that "world to come," of which the same apostle speaks in the fifth verse of the second chapter of the Epistle to the Hebrews, "which is not put into subjection to the angels;" but to Him, of whom it is said, "when he bringeth his first begotten again into the

world, let all the angels of God worship him;" and, "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

And now "The Spirit and the Bride say come, and let him that heareth say come."

"He which testifieth these things, saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

Letter from Canada.

DEAR BROTHER BLISS:—My father moved into the wilderness of lower Canada about fifty years ago, and for a considerable number of years, paid but little attention either to religion or the Sabbath. After awhile the Baptist preachers came from the States; and soon after the Episcopal Methodist. I united with the latter, and lived in love and friendship till we were exchanged into the hands of the Wesleyans, without being consulted on the subject; We continued with the Wesleyans a few years, and joined the reformed Methodist about twelve years since; and at the present time we have a loving band that are watching, praying, and expecting the Lord soon. I should conclude here if I were not a member of the Methodist Protestant church, but having a hope that I may assist some of them, I will proceed. When I was at Boston about nine years since, I enquired for Mr. Norris, editor of the Olive Branch, but did not find him. I had seen the paper, and wondered that there should be so much vanity in a professedly religious paper. I wished to see Mr. N. to see if the character of the paper could not be improved, as I wished to patronize a paper of our own denomination. The paper came to me again and again, filled with vanity, and although I wished to take a paper of our own denomination, I could not with a clear conscience take such a paper. Within a short time past, I am more convinced of the character of the paper, and also of its editor, than I ever was before. When we look at such language as this. "If there are in Heavens Magazine any bolts red with uncommon wrath, they must be reserved for such fellows as Himes and his tools." . . . did ever such language come from a professed minister of the Gospel before? I think not. After the infidel attacked him for his unchristian conduct, and said he would not treat a dog so, I was in hopes that he would amend, but it seems in vain to hope for good from the Olive Branch.

I think it strange that my brethren of the Methodist Protestant Church will take such a paper, to corrupt the rising generation. How will parents in the day of judgment excuse themselves for putting such a paper into the hands of their children. Yours in haste.

ALEXANDER THOMSON.

Bolton, October 18th, 1843.

Letter from brother E. Jacobs.

DEAR BROTHER:—I have been laboring in this place since last Friday evening, and the prospects are at present encouraging. There have been difficulties to contend with, as a matter of course, but TRUTH is triumphant. On Friday and Saturday evenings I lectured to 20 or 30 individuals in the Hall occupied by the Wesleyan Methodists. The large hall in Granger's block was engaged for the Sabbath, and conditionally, until Thursday evening of this week. On Sabbath A. M., the congregation was good, in the afternoon it was larger, and in the evening the house was full.

Better attention I have not seen. God was with us: six came forward for prayers, and two professed to find peace. The devil got wind of what was going on, and sent along a company of playactors, and our hall was taken from us. But having some experience in "bushfighting" with his satanic majesty, I went to the printing office and ordered some bills for lectures, directing the printer to have his form ready when I should return to tell him the place of meeting. Through the efforts of brother Brummer, and the help of the Lord, D Lansing's church was obtained, the bills circulated—a good congregation collected, and two souls converted. So the enemy made but little in his operation of taking our *four story* hall from us. An interest is awakened, and we are expecting Syracuse to be shaken to its centre.

At present we have the lecture room of the church open in the day time for a reading room, and are waiting for books from N. Y., and Boston. There are a few brethren and sisters here that are daily looking for the Lord. Pray earnestly for us that souls here may be saved, for I have not seen a place upon which a greater moral darkness rests than this. Yours in the blessed hope. ENOCH JACOBS.

Syracuse, Nov. 7, 1843.

SYRACUSE, N. Y.—It will be seen that *brother Jacobs* is on a visit in that city; by the letters from him, we learn that the way is opening for the cry to be given in that place. We have sent him a box of books, and papers. They are directed to the care of *H. Hancock*.

BROTHER PATTEN, OF UTICA, writes under date, Nov. 3d, 1843. We have had no less than ten or twelve *grove* meetings of one and two days continuance, where the people would assemble from ten to fifteen miles around, to hear something about the coming of the Lord. I am now at home in Utica, and by the help of the Lord we shall have a pure second advent meeting soon. We have written to brother Beach, and have sent to brother Whiting. Where is brother Miller? Wont he stop on his way to or from Buffalo? O do send us some good lecturer if you can. Who will come over into Utica and help us. The people here seem to be more candid and want to hear. I have understood that the large church could be had; if some able brother would come, the Lord *will* open the way; my heart is in the cause, my faith is strong, I expect to see my dear Lord this year; yes, this *year*, I ask for no further proof; it is enough, enough; my prayer is, come Lord Jesus come quickly. Amen and Amen. Your brother in the Lord. H. PATTEN.

Letter from Brother J. C. Park.

DEAR BROTHER:—I again write to inform you, that I am still firm in the faith of seeing my Savior this year. I rejoice to hear there are few, who are waiting for his appearing. Few, did I say? Oh! I wish I could say many; but I cannot; for they are but a few compared to the multitude. Oh! when will sinners learn of Him, who is so soon to call them to judgment.

I wish there might be something done for the people here. Are there not some that will come here and lecture? Were is Father Miller, and brother Brown? Is there any one that will respond to this call, and say I will go? Yours in daily expectation of beholding my blessed Jesus. ISAAC C. PARK.

Fitzwilliam, Nov. 4th. 1843.

Letter from Bro. T. Smith.

DEAR BROTHER BLISS:—With *deep interest* have I watched and read "the Signs of the Times" for the eighteen months last past. My ardent cry has been, and still is, "give me the truth." And after the most candid and careful examination of all sides, (for there are many,) the result is, none appears—so *reasonable* and *scriptural* as that of the *Advent near*, even at the door. The theory called Millerism, so much despised and ridiculed by many, even by the Branch of the wild Olive, is to me and many others in these parts a most soul-cheering system, viewed in all its parts. It is true I have never avowed an undoubted belief of the coming of Christ in 1843, yet I see no reason why it may not be so—and all and every thing said by the opposition has only increased my conviction of its truth. While the common people are crying, show us the truth, it is wonderful and truly amusing to see the great men of Maine, Massachusetts, Rhode Island and New York, bringing forward their different expositions to enlighten the minds of inquirers after truth; but, alas, how are we disappointed. Dr. Pond has one peculiarity in his system, Professor Stuart another—Dowling the third, and Professor Bush—yet another, producing "confusion worse confounded," and leaving the people still destitute of light on this most important subject. In one thing, however, I have observed a perfect agreement in these writers, to crush the Farmer of Low Hampton New York, but while agreed on this point, I have thought them like the witnesses against Jesus, "None of them agree," about what is truth. If the Bible be so hard to be understood, that none but the learned D. D's., can understand it, and no three of these understand it alike, we are certainly left in a very dangerous situation, and are like the poor storm beaten sailor who has no compass, or whose compass points every way. But blessed be the God of Israel—amidst all the jars and discords of men, I hear a voice from heaven saying, "the way faring man though a fool need not err." The advent cause has many fast friends in Maine, and notwithstanding resolutions are passed, and admonitions given, yet the truths of God are prized, and many are crying with Paul, "For our conversation is in heaven," from whence we look for the Savior, and with Peter, "looking for and hastening unto the coming of the day of God, &c." Future time may prove an error in chronological calculation, and that Mr. Miller and his coadjutors have made a mistake, but this is certain, men have not done it, nor can they in the estimation of very many. The fabled notion of a millennium before the coming of Christ, as well as the return of the literal Jews, are mists fast fleeing away before the blessed Sun of righteousness, whose light is increasing in the hearts of the truly wise. That you may be blessed of God, and prove successful in sounding the Midnight Cry, and in awakening a guilty world and sleepy church, is the fervent and daily prayer of yours, "waiting for his Son from heaven." Vienna, Maine, Nov. 1843.

BROTHER KENDAL—writes.

BROTHER HIMES:—Your paper makes its weekly appearance, is joyfully received, eagerly perused, and serves as food to the soul, giving new impulses of joy, reviving the hope and increasing the faith of two lonely pilgrims, in the blessed hope of soon seeing Jesus. It is not because the paper is my guide, (no, my

Bible leads to glory,) but it is because we have no other means for knowing the truth that God is with his true Israel, being surrounded with a scoffing community; glory to God they cannot scoff away the blessed Savior.

Praise the Lord for a hope big with immortality, that lifts above the things of time and sense, and reaches to that within the new earth. Yours.

DANIEL KENDALL.

Dummerston, Nov. 6th, 1843.

Letter from Dr. Field.

DEAR BROTHER HIMES,—I am here some seventy miles from home, lecturing to a plain unsophisticated community on the Second Coming of the Lord. Many are pleased, and believe the doctrine; others murmur. I know no other reason except it be that they are not ready—don't want the Lord to come here as in other places; I find scepticism and infidelity on this subject among all classes, saints and sinners. Every where, throughout the land, the traits of character in religious society, described by Paul as peculiar to the last days, are visible in a most striking degree. We are without doubt living in the perilous times foretold, when covetousness would be the prominent sin of professing Christians. We have had ages of military glory, when fame as a warrior was all the go, the highest object of human ambition. We have had ages when oratory, poetry, painting, sculpture, architecture, the classics, the arts of husbandry, and of peace and war, have been successively cultivated and venerated. But the age in which we now live, is the money-loving age. Mammon, is the god of these perilous times. The acquisition of wealth is the end and aim of human industry and enterprize. Every thing is made subservient to that object. All other matters and things are of subordinate importance. All the learning, and arts of this wicked and licentious age, are put in requisition for the purpose of heaping up treasure. How could we expect under such circumstances to find faith in the speedy coming of the Lord? With the great body of professors under such influences, the Advent is neither a matter of faith nor desire.

As ever, your brother in the blessed hope of seeing the Lord soon.

Redington, Ind., Oct. 24, 1843.

Letter from Bro. Aaron Clapp.

DEAR BROTHER HIMES,—Many citizens of this place were very much disappointed last evening in not seeing you present with us. The friends had made arrangements to receive you, had engaged Gilman Saloon, notice was given and the place was filled with people anxious to see you, and hear what you had to say upon the glorious, yet solemn subject of the speedy coming of our Lord and Savior Jesus Christ. But the congregation were informed that a letter had been received, giving information that you were sick and not able to come. We then listened to a very interesting lecture, from brother Chittenden, upon the Woe Trumpets. He spoke with his usual interest and eloquence, clearly showing the events which were to take place under these woes; with powerful appeals to the congregation to be ready to meet the Judgment Day. The people seemed to listen with deep interest.

Brother Chittenden left this morning, and is now on his way to St. Louis, where he expects to preach Jesus and the resurrection, until the last trump shall sound.

The Second Advent cause is now prospering here. The believers remain firm in the faith. Tell Mr. Colver I know of none that have left the plain truths of the Bible, and deserted the Second Advent cause to embrace his wild delusions. His mode of interpreting the prophecy of Daniel, by wickedly applying the little horn in the eighth chapter to Antichus Epiphanes, and the little horn of the seventh chapter to Nero, does not destroy or overthrow what he calls Millerism. It appears very strange to me, that he should come to this city, and instead of preaching to the ungodly, and warning the inhabitants that are in the broad road to hell of their approaching danger, should take the poor despised, small company of trodden-down Second Advent believers, and holding them up to public scorn and ridicule, heap upon them all the *slang* that he could disgorge, thus keeping the congregation in almost constant laughter, which seemed to be his chief aim. Oh may God have mercy on his soul,—and may he repent before it be too late.

This very man is going from place to place, begging money to purchase the Tremont Theatre. What is it but an idol-god to fit up for worship? Why does not he and the congregation take the 80 or 90 thousand dollars and send the Gospel to a perishing world, tottering upon the last inch of time?

Yours in the blessed hope of soon seeing Jesus.

Hartford, Nov. 1, 1843.

WHO SHALL ANSWER THIS ALL-IMPORTANT QUESTION? "When the Son of man cometh shall he find faith on earth?" asks our Lord. The Church replies, "Yes, faith shall so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."

"As it was in the days of Noah," says Christ, "so shall it be also in the days of the Son of man."

"It shall be quite otherwise," says the church, "for then all men shall know the Lord, from the greatest to the least."

"Likewise also as it was in the days of Lot," adds Christ, "even so shall it be in the day when the Son of man is revealed."

"Oh no," replies the church, "it can be no such thing, for our societies will have converted the world?" These sayings of the Lord, and the professed expectations of the church are, you see, at variance.

Reader, do you know which of the twain to believe? If not, I will tell you. Believe Christ's sayings, for what he says *must* be true. What man says *may* be; but if what man expects do not agree with what Christ teaches, it cannot. From this statement I conclude, *that the Millennium cannot be introduced before Christ's coming*; for, if it were, the earth would not be found in that state of wide-spread ungodliness in which it was, both in Noah's and Lot's day. On the contrary, faith, love, joy, peace, and holiness would abound, which is very much opposed to that condition which our Lord describes.—*W. W. Pym.*

THE END OF TIME.

"The groans of nature in this nether world, Which Heaven has heard for ages, have an end. Foretold by prophets, and by poets sung, Whose fire was kindled at the prophet's lamp, The time of rest, the promised Sabbath, comes. Six thousand years of sorrow have well nigh Fulfilled their tardy and disastrous course Over a sinful world; and what remains

Of this tempestuous state of human things, Is merely as the working of a sea Before a calm, that rocks itself to rest; For He, whose ear the winds are, and the clouds The dust that waits upon his sultry march, When sin hath moved him, and his wrath is hot, Shall visit earth in mercy; shall descend, Propitious, in his chariot paved with love; And what his storms have blasted and defaced For man's revolt, shall with a smile repair.

Behold the measure of the promise filled; See Salem built, the labor of a God! Bright as a sun the sacred city shines; All kingdoms and all princes of the earth Flock to that light; the glory of all lands Flows into her; unbounded is her joy, And endless her increase. * * * From every clime they come To see thy beauty and to share thy joy, O Zion! an assembly such as earth Saw never, such as heaven stoops down to see.

Come, then, and, added to thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy! It was thine By ancient covenant, (re nature's birth;

Thy saints proclaim thee king; and thy delay Gives courage to their foes, who, could they see The dawn of *thy last advent*, long desired, Would flee for safety to the falling rocks."

WM. COWPER.

Obituary.

Died in North Scituate, October 25th, sister Mary E. Brown of typhus fever, aged 21 years. It is but just to the memory of Miss Brown to say that she was an amiable, kind and affectionate young lady of great promise; her talents were of high order, much above many of her youth. She had been a member of the F. W. Baptist church in this place about 5 years, during which time she maintained a Christian character in the church; but for a year or two past, her mind at times has been dark and clouded, until by the sound of the Midnight Cry her mind has been aroused, and she became a strong believer in the speedy coming of our Lord and Savior, about six weeks before her death. Her illness was but short (only 17 days) which she bore with that patience and fortitude, which ever maketh a Christian, in hope of a blissful immortality beyond the grave. She was never heard to utter a murmur or a complaint, during her sickness, but was often times known to awake from her short slumbers singing praises to God, and saying "salvation to the Lamb, glory and honor to God, &c. &c." She has left behind to mourn her loss an aged, widowed and bereaved mother, who has now lost her last earthly hope with her daughter, and four kind brothers, all of whom have the blessed hope of soon meeting her upon the (as it were) "Sea of Glass" where they will "meet to part no more."

Sweetly she sleeps beneath the sod,
Released from weary pain;
Her precious dust in the care of God
Shall rise to live again. 1 Thes. iv. 16.

Yours affectionately OBADIAH B. FENNEY.

SECOND ADVENT CONFERENCE,

AT EASTPORT, CT.

To commence on Monday, the 4th of Dec. next, in the Methodist meeting house, (if the Lord will.) It may be expected to continue one week or more. Brother M. Stoddard, H. P. Knox are engaged to attend.

L. BOLLES.

Oct. 30th, 1843.

SIGNS OF THE TIMES.

BOSTON, NOV. 22, 1843.

TABERNACLE.

Lectures at the Tabernacle every Sunday at 10 o'clock, A. M. at half past 2 P. M. and at half past 6 in the evening. SEATS FREE—The public generally are respectfully invited to attend.

ADVENT MEETINGS DURING THE WEEK. Monday Evening, Advent Association' at 14 Devonshire Street, up Stairs.

Tuesday and Thursday evenings, Lectures and Conference at Chardon Street Chapel, at 7 o'clock.

Brethren Hale, Porter, or Himes, are expected to attend the above meetings, at the Tabernacle and at Chardon Street. Advent brethren and sisters in the city and vicinity, are respectfully invited to attend.

AT HOME.—We find on our return from the West, that duty requires us to be at our post in this city for the present; but we have done our duty to that portion of the country. Brn. Stevens, Chittenden, and others, will no doubt continue in the field, and do all that can be done, till the Master appears.

TABERNACLE. The meetings in this place last Sabbath were large and interesting. Bro. Brown gave a very able and faithful discourse in the afternoon on the duty of watchfulness in reference to the speedy coming of Christ. His health is quite recovered—his faith is strong, and he is faithfully serving the advent cause. In the evening several came out for prayers. The prospects are favorable for a good work of grace among us.

J. B. COOK.—We have just received an interesting letter from Bro. C. It will appear in our next. He has been to Cleveland, Akron, &c. in Ohio. The cause is flourishing in those parts.

☞ We have received an interesting letter from Bro. F. G. Brown, which we shall give in our next. We have also received another from Bro. Miller.

IMPORTANT TO THE AFFLICTED. We have a few works on hand which are admirably adapted to open people's eyes. We have "Dowling's Reply to Miller," and "Christ's Second Coming," by Elijah Shaw. They can be had gratuitously by those who wish for an illustration of the absurdity of applying the prophecies which reach to the consummation, to the times of Antiochus Epiphanes.

We will also furnish the "Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecy," by the hundred, gratuitously, for those places which are favored with Mr. Colver's personal labors.

FRENCH AND GERMAN TRACTS. We have tracts in these languages, on the doctrine of the Advent, for those who wish to investigate the question, and are unable to in the English.

Will the Hartford Courant please direct to the "Signs of the Times?" as it is now directed, we receive it irregularly.

BR. PORTER lectured in Watertown and Brighton, to good audiences, last Sabbath. Bro. Hervey lectured in Roxbury, and Bro. Bliss at Holliston. The truth is gaining a firm footing in these places.

CONFERENCE AT MORRISVILLE, VT.

There will be a Second Advent Conference at the Union House in Morrisville, if time continue, to commence on Saturday, the 9th day of December next, to continue five days. Br. Kimball will be present to lecture, if the Lord will. Brethren from abroad are requested to attend; and we would earnestly solicit the attendance of Bro. Miller—his attendance would gladden the hearts of many brethren in this vicinity, and would truly cause our hearts to rejoice to see and hear our aged brother, and firm friend of the Lord Jesus, and able advocate of the apostolic doctrine of the speedy coming of the Lord.

For the committee,

H. CARTER.

ARRIVAL OF THE CALEDONIA.

The following are the most important items of news by this arrival.

The trials of the Rebeccaites are continued in Wales. The king Otho of Greece, is in a very bewildered state, it being a question whether he may continue to rule Greece or Greece him.

Intelligence from Lisbon reports another attempt at revolution, in Portugal.

Alarming reports continue to arise in Madrid of intended insurrections in Spain.

ITALY. The rumor of an attempt to assassinate the Pope, Sept. 27th, is confirmed.

IRELAND.—Ireland continues quiet. The country is extensively occupied by troops—in fact, the whole available force of the British army has been thrown into it—the agitation, somewhat subsided in tone, but equally effective in action, continues—the Repeal coffers are swelled by thousands weekly.

The Court of the Queen's Bench, Dublin, opened for the trial of O'Connell and his brother agitators, on the 2d. The indictments covered the enormous space of thirty-three skins of parchment. An attempt has been made to indict the government reporter, on whose testimony every thing depends, for perjury. No part of the evidence had been given in when the Caledonia sailed.

ITALY.—More rumors imply something like a crisis in Italy: may it turn to good account. The Paris Reforme has a letter from Trieste, of the 18th instant, which states that a strong body of Austrian troops actually had advanced to the Roman frontier; while a French fleet was looked for at Ancona, to balance the Austrian intervention. In the meantime, the Papal Government is indiscreet enough to enforce oppressive financial measures; venturing on money-oppression, which makes politics intelligible to all classes.

The Morning Chronicle throws some light on the theory of these movements. Austria and France have been exhorting Rome to more moderation in the government of its subjects; but the Papal Court conceived nothing but offence in that very judicious advice, rebuffed its counsellors, apparently with discourtesy. As a diversion, work is found for the meddlers in their own dominions: ecclesiastical turbulence is excited by Rome in Switzerland, to occupy Austria; and in France, Cardinal Bonald, Archbishop of Lyons, is instructed to pick a quarrel with the French University.

A letter from Bologna of the 15th instant, states that fresh disturbances had taken place in that city and its neighborhood. In the evening of the 3d, the populace came to blows with the Carbineers and Swiss, in the streets of Borgo, San Pietro, and San Donato. The Swiss having given way, a troop of Dragoons was immediately sent to the assistance of the Carbineers, and soon restored order. On the 8th, several military posts were attacked in the lower city. Similar outbreaks were said to have occurred in other parts of the province, and Cardinal Spinola applied for a leave of absence and quitted the city. On the 10th he was succeeded *ad interim* by Cardinal Vannicelli Casoni. The prisons of Bologna contained seventy political offenders, and fifty more were detained at Pesaro until they could be safely removed to fort San Leo. It was reported that in a recent congregation of Cardinals, held at

Rome, to consider the situation of the legations, Cardinal Bernelli recommended that concessions be made to the people, and a general amnesty granted to all persons implicated in political conspiracies since 1831. This proposition, however, was rejected by the almost unanimous vote of the assembly.

The Austrian troops, have, it is said, marched into the Pope's territories of Bologna, to the number of 4,000, under the command of Count Radetsky.

TURKEY. In a letter from Constantinople, of the 4th inst, the *Frankfort Journal* represents the Turks as somewhat alarmed lest the Greek movement should increase the agitation in Albania and the northern provinces. The Turks much irritated by the affair of the French flag at Jerusalem, refuse to permit any more European consuls there.

RUSSIA. The *Frankfort Journal* states, that the report of a shot having been fired at the Emperor of Russia's carriage, at Posen, was a mere device of the Emperor to cause the expulsion of the Polish refugees from that Grand Duchy.—The *Augsburg Gazette* of the 19th inst. states, that according to all probability the Emperor of Russia will protest against the late revolution in Greece.

Letters received to Nov. 18, 1843.

B. R. Fellows, donation, \$5; D. Chatterton, by P. M. \$1; S. Baldwin, by P. M. \$1; Dea. J. Higgins, by P. M. \$1; J. Turner; P. M. West Wrentham, Ms.; D. Taylor and A. Hodge, by P. M. \$2; Samuel Joy, Jr. Geo. S. Davis. Benj. Plummer, by P. M. \$1; J. G. Snow, by P. M. \$1; S. Hawley, Jr.; Ira Shaw, by P. M. \$1; Jonas Coburn, by P. M. \$2; John Stackford, by P. M. \$3, papers sent to Post Office, Lima, Mich; C. B. Turner; P. M. of Troy, Me.; P. M. of Hickory Head, S. C.; Mary Everett, \$2; Henry Carter, by P. M. \$1; John Sander-son, by P. M. \$1; P. M. of Whitehall, N. Y.; P. M. of Bristol, Ct.; Benj. Blaney; Jno. H. Langley, by P. M. \$1; Jona. Brown, by P. M. \$1; Zachara Parker, by P. M. \$2, books sent; P. M. Bangor, Me; Moses S. Cowles, by P. M. 50 cts; J. Weston; Wm. Allen, by bro. Hervey, \$2; S. K. Baldwin, \$2.

Packages Sent.

Rev. J. Litch, 41 Arcade, Phila.; J. V. Himes, 9 Spruce St. N. Y.; Eld. E. Jacobs, care of H. Hancock, Syracuse, N. Y.; C. B. Turner, Malone, N. Y.; G. S. Miles, Albany, N. Y.; J. Weston, New Ipswich, N. H.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire Street.

Address J. V. HIMES.

New York City—No. 9 Spruce Street.

Address J. V. HIMES.

Albany, N.Y.—(Agent please give st. and number.

Address S. MILES.

Rochester, N. Y.—No. 17 Arcade Buildings.

Address E. C. GALUSHA.

Buffalo, N. Y.—No. 8 Niagara Street.

Address H. B. SKINNER.

Utica, N. Y.—(Agent please give street and No.

Address HORACE PATTEN.

Philadelphia, Pa.—Nos. 40 & 41 Arcade,

Address J. LITCH.

Cincinnati, Ohio—Third Street, few doors east of

Walnut, south side, add. GEO. STORRS.

St. Louis, Mo.—No. 88 Market Street.

Address H. A. CHITTENDEN.

Louisville, Ky.—Jefferson House.

Address Dr. NATH'L FIELD.

Montreal, C. W.—No. 158 Notre Dame Street.

Address R. HUTCHINSON.

Portland, Me.—Casco St.—address J. PEARSON.

Persons wishing for books will please call at the nearest depot.

Signs of the Times

Is published weekly, at No. 14 Devonshire Street, Boston, by JOSHUA V. HIMES, to whom all letters and communications must be addressed.

Terms.—One Dollar per Volume of 24 Nos. (6 months.)

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 15.

Boston, Wednesday, Nov. 29, 1843.

Whole No. 135.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the [Jewish] year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Cry in England.—No. II.

The following extract is from Rev. Edmund Bickerstith's "Practical Guide to the Study of the Prophecies." Although it was given to British Readers, yet, it contains most salutary and important counsel for Adventists in this country, at the present time. Read it—study it—ponder it well.

"This is a RAPIDLY APPROACHING EVENT; I come quickly is an expression repeated four times in the last chapter of the Revelation. Quickly indeed did the Lord begin to accomplish that which he had testified, and rapidly is the course of events advancing along. (See the note, p. 246, in the Author's Chief Concerns of Man, on this topic.) Nothing can stop the progress of him whose very title is the Coming One: Matt. xi. 3; Luke vii. 19; Heb. x. 37. Any delay that may seem to take place is owing to his infinite compassion. 'The Lord is long suffering to us ward, not willing that any should perish, but that all should come to repentance.' 2 Peter iii. 9.

It will come unexpectedly, sooner than the wicked think; soon, in comparison of eternity, and therefore quickly to all.

If this difficulty be felt; the promises of coming quickly were made to the church nearly eighteen centuries since, and how could it be true in their case, that he should come quickly, when it is clear that his coming must have been thus distant. We may reply, the whole of the case is not before us. For instance, we know that departed spirits are with Christ, and happy in him, but we know not how periods, long to us, may be rapidly passed through by a disembodied spirit. But more especially the simple and full reply is, the Eternal Spirit speaks according to the vastness of his own mind: 2 Peter iii. 8: and chronological prophecies are given, to assist us in discerning the times. Dan. viii. 13, 14; xii. 6, 7.

The practical inference that we may most profitably gather from the apparent delay of this great event is rather this: if they had to expect his coming quickly, much more should we who are so obviously much nearer the time. The Apostle says, only a few years after the resurrection of Christ, 'now is our salvation nearer than when we believed: the night is far spent, the day is at hand.' Rom. xiii. 11. In these days, after seeing the events which the church has witnessed, accomplishing so many of the prophecies of Revelation;—after seeing the witnesses prophesying in sackcloth, so large a portion, if not the whole, of the 1260 years; after seeing the pouring out of the vials, (Rev. xiv.) and the wasting of the Papal and Mahomedan Antichrist, the general preaching of the gospel, and the stir among the Jews; the infidelity that is so widely diffused and so openly avowed; and all the agitating events of the present day, thickening as they are upon us,—every Christian has seen enough to say, 'I will stand upon my watch, and set me upon the tower, and I will watch to see what he will say unto me, and what I shall answer when I am reproved, Hab. ii. 1—3, and to listen to the admonition, 'the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it: because it will surely come, it will not tarry.'

No Christian can tell the day nor the hour when the Son of Man cometh; and on this very ground every one is called to watchfulness and prayer, and to be like one waiting for the return of his Lord. Matt. xxiv. 42. If even it be thought that previously to his coming, there should be a millennium, or thousand years of blessedness on earth, it must be remembered, that our God repeatedly and constantly exhorts us to be watchful, and prepared for his coming suddenly: any view of a future millennium that would make this impracticable cannot be scriptural.

Have we not too much been accustomed also to view the future coming of Christ as a solitary fact, rather than as a period full of important events? The first coming of Christ occupied above thirty years, and varied events

took place in it. May not his second coming also be a lengthened period? may it not also include a great variety of important events? On the order of future events, our knowledge must be in a measure obscure. And was not the very obscurity designed to have, among other advantages, this practical effect, that the church may never be without the privilege and duty of waiting for and expecting the quick return of its beloved and adored Head.

Let it then be remembered that all Christians agree that our Lord Christ shall come, and come suddenly, quickly, and unexpectedly. His own statement is express on this point—*Behold, I come as a thief.* WE MUST THEN LAY ASIDE ALL CONFIDENCE IN VIEWS THAT WOULD PRACTICALLY INTERFERE WITH IMMEDIATE PREPARATION FOR HIS COMING, and seek to attain the blessing connected with the announcement of his coming: "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

The varied ways in which the coming of Christ is explained tend to shew that a spiritual coming does not accord with the simple declarations of scripture. Some, in order to meet the numerous expressions of the suddenness of our Lord's coming, deny that the Millennium is to come, and yet the order of the Apocalypse, and the conformity of this hope with innumerable promises both of the Old and New Testament, make this view so unsatisfactory that it is by no means generally entertained. Others think coming may mean death; but this will not apply to the varied descriptions of his coming, and would make that which is the grand theme of prophecy an hourly and momentary event; coming after an apostacy, coming after the great tribulation, coming as the deluge, coming as the destruction of Sodom, coming as lightning, coming with the sound of the trumpet, coming with his holy angels, applies not to death. Others think that it can only be a spiritual coming before the Millennium in judgments and mercies; founding this on Daniel's giving the expression, *the Son of Man coming in the clouds*, in the symbolical part of his prediction, the Ancient of Days sitting symbolically in judgment, and the Son of Man's coming in the clouds not being mentioned in the literal explanation. Dan. vii. 9—27. But God is essentially INVISIBLE; the Son of Man is VISIBLE, and the kingdom given to him is literally mentioned in the symbolical plan of the prophecy, just as it is in the literal explanation. His coming personally to establish his kingdom rests not on that passage alone, but on other passages that cannot be so escaped. 2 Tim. iv. 1, 8; 1 Peter v. 4.

The great diversity of these opinions, and the different plans for escaping from the force of plain expressions, may at least lead us to suspect that the mind naturally desires any thing rather than yield to the unwelcome fact of such an unparalleled interference with and disturbance, not only of all its preconceived notions, but of the whole present system and

course of this world. Let us yield to the plain meaning of the words, and believe that *coming* means *coming*, the *Son of Man's coming*, means the *Son of Man's coming*; his *coming in the clouds*, (Acts i. 11.) means *his coming in the clouds*, and our ignorance of the time and the suddenness of it, makes it impossible that there should be an intervening certain period of 1000 years yet to come; and we shall find consistency and rest in plain words. Thus we shall be enabled to yield up our minds with comfort and satisfaction to the obvious meaning of innumerable expressions throughout the word of God; without any jarring between our opinions, and the apparent statements of the Divine Record.

It is objected that death is the same to us as the coming of Christ. The practical duty of constant preparedness for this great change is clear. In the way of Providence, death comes suddenly to all: and though not with the same blessed hope, nor with the same purifying power, yet the shortness and uncertainty of life (James iv. 14; 1 Cor. vii. 29) is a quickening motive for deadness to the world and preparedness for meeting our God. That state of mind which is a due preparation for the awful change that death makes, prepares us also for the coming of Christ; death is a decisive day to us as individuals, fixing our state for ever. But, while a lively view of the coming of Christ is a great help to right preparation for death, it gives us also the enjoyment of a blessed hope, instead of the dread of an evil, all our days.

Though the practical use of a doctrine is not the ground on which we can prove it, as we are hardly competent judges on that point, yet it being often objected to premillennial views, what is the real importance of them? does not death answer the same end in practice as the coming of Christ is expected to answer? It may, in addition to what has already been said, be farther observed in reply: Death in itself is *the wages of sin*, and the dissolution of the body undesirable, (2 Cor. v. 4;) and an object of terror, rather than of hope; Christ's coming is from a covenant of love, terrible indeed to the wicked, but a *blessed hope* to the righteous. Death does not ordinarily come without some previous notice and time of preparation; our Savior comes quite by surprise. We think we can ward off death by skill, and care, and medicine for a long time; there is no warding off the irresistible coming of the Lord. Death does not take away our possessions from our family and friends, and therefore does not effectually separate us from the love of the world; but our Savior's coming is the entire destruction of all worldly plans, hopes, and prospects; takes away estates, mortgages, funds, titles, earthly reputation, and every thing on which the carnal heart builds, not only from us, but from our children, and leaves us and them nothing but the heavenly inheritance, and the promised glories of the Redeemer; and that *when he shall appear we shall be like him, for we shall see him as he is*. Hence it is *he that hath this hope in him purifieth himself even as he is pure*. 1 John iii. 2, 3. The coming of Christ is then far more effectual to wean us from the world, and to lead us to bring up our children separated from it and dead to it, and living only for the kingdom that cannot be moved. Heb. xii. 28.

There are unhappily but few among real Christians whose faith and hope excite them to a holy desire to depart and to be with Christ,

Phil. i. 23. There are very many, who from weakness of faith, and perhaps careless walking with God, through fear of death, are all their life-time subject to bondage. Heb. ii. 15. The fears of such spring from this cause: they are afraid that they are not true disciples of Christ, and shall not be accepted by him; and though this state of heart probably arises from a SINFUL WANT OF FAITH IN AND SUBMISSION TO ALL HIS TRUTH, and is comfortless and unsatisfactory, yet if such are indeed born of God, their great desire is to win Christ and be found in him, Phil. iii. 8, 9; and could they be assured that they had an interest in Christ, and would be gathered with his sheep into the heavenly fold, they would look at death without terror. To assist such, I would direct them as the sacred writers do, not to look merely at death, but to look also at the coming of Christ. Death, though in one view a privilege, in another is the wages of sin, and a terrible enemy; but the return of Christ is a blessed hope full of joy, (Titus ii. 13.) A lively faith in the coming of Christ, (1 Cor. xv. 23, 52-57) gives us the victory over death and all its sting.

Weigh much then the glories and blessedness of his return, till holy desires be kindled in your heart, and you have no hesitation in joining in the desire of the church, *even so, come Lord Jesus*. Rev. xxii. 20. These words are, as if the church with ardent desire exclaimed, "Oh hasten thy coming,—let sin be abolished for ever, perfect holiness be given to thy people in glory, thine elect be gathered, their bodies raised, thyself admired in thy saints, and the transient glimmerings of this distant glory issue in seeing thee as thou art, and being ever with thee, O Lord. O Jesus, thou King and Savior of thy church, accomplish the number of thine elect; finish the days of conflict; destroy the works of Satan; swallow up death in victory; manifest thine own glory, and may we soon be with thee in that glory for ever and ever."

Such is the second advent of Christ, which is before his church. It is full of terror to all his enemies, for 'he shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. i. 9. O reader! be not, for all that this world can give, among those enemies. It is full of consolation to his people, for he *shall come to be glorified in his saints and to be admired in all them that believe*, ver. 10. O reader! may you and I be numbered among his believing saints.

Desire for Christ's coming is the very spirit of every Christian who truly loves him. The last sound of the church in the book of God, in reply to the promised quick coming of our Savior, is, *Een so, come Lord Jesus*. The last note in the richest expressions of love to Christ abounding in the book of Canticles is, 'Make haste, my beloved, and be thou like to a roe or a young hart upon the mountains of spices.' The prayer our Lord himself has taught us ever to use is, *Thy kingdom come*. If we love our Savior we must long to behold him. If now seeing him only by faith, *we rejoice with joy unspeakable*, how infinitely desirable must it be to see him as he is, and dwell with him forever!"

The Inquisition in America.

The caption of this article is no farce, but a reality. By late intelligence, it appears that a national convention was recently convoked in the Republic of the Equator, to supply certain supposed deficiencies in the constitution and laws. Among others, the following is one of the provisions of the new constitution.

ARTICLE 6th. The religion of the Republic is Roman Catholic Apostolic, with the exclusion of every other public worship. The political authorities are obliged to protect it and make it respected in the use of patronage."

Now, if this is not the old scarlet colored beast, what is it? If this does not prove that Romanism, where it has sufficient ascendancy, will exclude all other kinds of public worship, what does it prove? Will the Pope and his college of cardinals condemn this tyrannical edict, and rebuke its framers? Not they. Hear what the bishop of Quito says in his pastoral address, in regard to the 6th article. "My beloved children," [says he] "our heart was full of joy at the zeal which you have shown to preserve intact the Holy Catholic religion which we profess, and has warmly participated in the tribulation at the apprehension that the 6th article of the new constitution would open a way for the introduction of worship, and the corruption of Christian morals. In consequence, the convention adopted a prudent and wise resolution to tranquilize our consciences. Yes, beloved diocesans, they are pleased to explain the aforesaid article, by giving us to know, that far from protecting toleration, which we justly feared, it confirms and strengthens the law which authorises the prelates to have cognizance of causes of faith, as did the extinguished tribunal of the Inquisition, with this restriction only, that they shall not in this present molest foreigners in their private belief while they do not propagate their errors."

Here it will be perceived that by existing law in Central America, Roman Catholic bishops have direct cognizance of causes of faith, equal to that of the Inquisition, as it formerly existed. So the bishop of Quito understands it. True, foreigners are not to be molested on account of their private faith, provided they are careful to keep it private. But should a Protestant argue his faith in Protestantism, while within the bounds of the Republic of the Equator, he becomes liable to Inquisitorial punishment. Protestants, if they reside there can hold no meetings of worship, and of course no Protestant must be allowed to preach within the Republic of Panama. How much the Jesuits in the United States prate about liberty and the rights of conscience; but here is the liberty of Romanism carried out to perfection. Only give it the means, and wherein has this *beast* changed from what it was in the dark ages?

I freely confess there appears to me to be something very ominous in the present movement of Papacy. The established church of England is how heaving in commotion with it, under the name of *Puseyism*. Of the 12000 Episcopal clergymen in England and Wales, 9000 are said to be Puseyites. The Romanists are already swelling in prospect of soon regaining England. The present agitation in Ireland has Romanism at the bottom of it. In the United States the Episcopal clergymen are

to a great extent tinged with Puseyism, which is only Papacy in disguise. The Roman Catholics already number their millions in the United States, and nearly 100,000 are added to the number yearly by emigration. They already vaunt loudly, ask strong favors of state governments, and are getting them allowed. Papacy is almost wholly allied with one of the corrupt political parties in our land, which bids fair to control the nation. But I will not now express all that I feel on the subject. Time must reveal what will be the result of all these movements.

Christian Herald.

From the Midnight Cry.

Letter from Brother Wm. Miller.

DEAR BROTHER SOUTHARD.—Your bundle of papers and pamphlets, &c., have safely come to hand. I thank you for your kindness, and hope it may prove a blessing to many souls. I have taken much pains to scatter them far and wide, and hope and believe that some will fall into the hands of men who have not as yet done anything towards supporting the blessed and glorious cause;—whom the Lord has blessed as stewards of this world's goods, and whose hearts will be opened to lend unto the Lord a portion of their substance of worldly stores that the office may be sustained.

Let me say to such brethren, remember, Christ has said, "Inasmuch as ye have done it unto the least of these my brethren, (who are giving meat in due season,) ye have done it unto me." And now, brethren, if the coming of Christ is good news to you, I know in my soul you will do all you can to support those brethren, who have consecrated all to the cause, in their arduous labors; but if you do not love Christ's appearing, I know you will say, "Oh if these men believe what they say they do, they ought to give away their books and papers." How can they purchase paper, pay printers, clothe and feed their families, and give away hundreds of dollars worth of papers and books every week? They are men who have nothing comparatively of the things of earth. When I hear men give such answers, if they are professors, in my heart I set them down as hypocrites. If they are not professors, and will give such an answer, I set them down as men destitute of common sense, or lacking the milk of human kindness. "For inasmuch as ye have done it unto the least of these, ye have done it unto me." I ask, does Christ being at the door alter our obligations towards men, and are we bound to be more just, and more benevolent? If our opponents say yes, then let them give up the argument that the time of the coming of Christ, is not, neither will be revealed; for surely, if there is a motive under the whole heaven which will make us more just, and more benevolent, God will give that motive. He says, "What could I have done to my vineyard, which I have not done?" You see their argument proves too much. And so it always will be when error combats truth.

I am astonished that the opposers of the doctrine you advocate, do not see that the weapons they use against us, are perfectly weak and harmless, and all of them are supporting, rather than destroying the doctrine of the second advent. See what professor Stowe says, in his pamphlet, "against all millennial arithmetic," the very title of his book seems to say, "Where is the promise of his coming?" The

meaning of this text in 2 Peter iii. 4, can be no less than this—when the servants of God are giving the midnight cry, "Behold the Bridegroom cometh," then there will be scoffers among you, who will ask this scoffing question, "Where is the promised (time) of his coming?" This is proved by 2 Pet. ii. 1—3, also Matt. xxiv. 48. "But if that evil servant shall say in his heart, My Lord delayeth his coming." This servant does not say, My Lord will never come. If God has set the time of the coming of Christ, he will come at the time appointed, this the evil servant would not deny. What then can this evil servant mean, and what can scoffers mean by the question? I answer, they must mean there is no time revealed in the Bible. This is evident from what our Lord says in the 50th verse, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." If time is not meant in the evil servant's heart, why tell him that he shall not know the time? and if time is not revealed, how can Christ charge a man with guilt because he does not know the time? Also in 2 Pet. iii. 10, we are told that this day will come upon them as a thief. Now if time is not revealed, then why does the Bible so often warn us of the danger of not knowing the time? See in addition to what I have already quoted, Luke xii. 45—47; 1 Thes. v. 2, 3; Rev. iii. 3, and xvi. 15. It is as plain as words can make it, that the scoffers say, "Where is the promised time of his coming?" On any other principle, we cannot account for the question. There is not a professor under heaven, but what will admit there are promises in God's word that Christ will come. There may be some dispute on the manner, but they agree in his coming some way; either at death, in Spirit, to judgment or personally. Therefore, if I am correct, then it is easy to see who are the scoffers on the earth at present. They are in high places, speaking great swelling words of vanity, puffed up, sitting in the seat of the scornful, and say all manner of evil against those who are watching for his coming. Their arguments are made up of misrepresentations, denunciations, ridicule and falsehood, against those who believe in one of the most glorious promises that was ever made to mortals:—the second coming of our Lord, to raise the dead saints, change the living believers, and give unto them eternal life. We are now looking for him every day until he comes. For this we are slandered by nearly all of our religious sectarian papers in the land. Who then, I ask, are the scoffers? No man of common capacity would hesitate to say, this Scripture is literally fulfilled; and if so, then we have one Scripture evidence which warrants us to watch. Yours in the blessed hope, &c.,

WM. MILLER.

Low Hampton, Nov. 7th, 1843.

From the Midnight Cry.

"WILL YE ALSO GO AWAY?"

Hail, pilgrim in the Advent faith, methinks
The mist on this enchanted ground grows dense
And strangely weighs thy weary eyelids down;
Faint not—this darkness presages the dawn,
And surely speaks the morning just at hand
Full well our ever-watchful foe perceives
His time is short,—and from his dark abode
Now brings and spreads fresh horrors mid the gloom,
And whispering voices, full of unbelief,
Moaning along the untrodden waste he sends,
With wily phantoms beckoning us astray;
But heed them not, this is his hour, his last.
But rouse thee for one little moment now,

One struggle, and you are forever free.
Stand fast, for he that overcomes shall win,
And he that shall endure unto the end
Be saved, and wear a crown of righteousness;
And he that waits and cometh to the time,
Is blest. And now when every heart-throb tells,
And the bright hour, for which all other hours
Were chronicled, is opening to our anxious sight,
It is no time in sadness to turn back,
And give so lightly up, our claims, and part,
In the bright glory of our new inheritance.

Philadelphia, Nov.

C. S. M.

Letter from Brother F. G. Brown.

BROTHER BLISS:—I have just returned from my tour in N. H., after an absence of five weeks, which I have spent much to the improvement of my health, and to the good of my soul. I have visited, and met the brethren in the following places: Londonderry, New Ipswich, East Weare, Dearing, Wilton, New Hampton, Concord, Nottingham Square, Lee and Portsmouth; and I must say that I have been delighted to find so many pious, thinking, and substantial believers in the immediate coming of the Lord. I can bear testimony that they are all firm and established in the faith, as their own granite rocks and hills. They told me they were never more so. I found too that they had the life and power of religion, and that the theme of Christ's coming has not as yet lost its power to effect the soul. I wish all our advent friends every where, were living as much in view of the speedy winding up of all things earthly. Is there not danger of some of us who were among the first to proclaim our faith in the Lord's coming, relapsing into a state of stupidity and sleep; lying down without oil in our vessels, to be surprised only by the blast of the last trumpet? If we have read the Bible aright, but a very few days more can pass, before the Son of Man shall be revealed: each moment is liable to be our last, and to finish up our work here: consequently we ought to be more and more sober, solemn, watchful and prayerful: our seasons of communion with God ought to increase in interest; every tie to earth ought daily to weaken, our hopes, ought hourly to be receiving new vigor, and momentarily we ought to be enjoying new pledges of our future inheritance. Do we all feel that we have an anchor which amid the storms and tempests of that day will secure us, while the great mass are suffering an awful wreck. For one, as I approach the terrible catastrophe, I fear more and more for myself; the way looks straighter and straighter: does my righteousness exceed the righteousness of the scribes and pharisees? if not, the door will be forever shut against me. "Wo unto you scribes and pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." My piety may even attract the observation and gain the applause of my fellow mortals, and I become proud, and self confident of my own spiritual attainments; and yet, after all, I may be the pitied object of Jehovah's heaviest wrath! I want to say in kindness and faithfulness to all who have been, or who are now looking for the Lord, Be sober, be vigilant, for the adversary will pursue you with his snares, and his fiery darts even to the threshold of heaven's high gates: your trials, if you are faithful, will doubtless multiply until the warfare is fully ended: unbelief will creep in and cause you to backslide, unless you keep your eye steadily on the word, and pray always. But think of Noah, who believed God, and proclaimed the general deluge 120 years before it occurred: and he was alone too, and had none, save, perhaps, his own family to sympathize with, and to support him under the taunts, railings, and infidelity of his neighbors and the world. Think of the disciples who fell asleep while the dear Master was agonizing in view of his immediate betrayal and death: how keen the reproof, "what could ye not watch with me one hour?" Brethren, is only an "hour" that is now required of us: and O, as we love our dear Lord who left the scenes of his sufferings here, with hardly an eye to mingle its sorrow with the purple stream which was so freely poured out on Calvary, let us prepare our hearts and our mouths with the choicest Hal-

leluahs, when he shall return as death's conqueror, and earth's mighty monarch. I feel strong that this year is the Jubilee: perhaps I have long felt much more so. I have not yet seen or heard a good reason either from scripture or reason to shake my faith: the advent is not a thing to enter the brain to day, and to leave it to tomorrow. I can't think that I am mistaken: I have had more evidence to strengthen my belief in the immediate coming of Christ, than I ever had to believe in any generally admitted doctrine of the Bible. Yes, I sometimes feel rebuked in asking God for more light to dispel the momentary doubts of unbelief. Rank infidelity alone it seems to me would ask for more evidence than has already been presented. I know it is said that I misjudge, that I suppose other ministers are what I have owned myself once to be: but no, their own words shall judge them: they are in just my former state, too cautious about receiving the truth, and too sceptical: I find that they talk and feel just as I used to about the adventists. Said one, we are not all like yourself seeking for aggrandisement, &c. Alas, how little mortal man knows of his own heart! bring eternity near, and see if their confession would be much unlike my own. But again, I know not that I ever sought for honor or applause at the sacrifice of truth: I appeal, in proof, to those to whom I ministered the word: I know not an act of my life that did betray anything like a ruling desire of my heart for fame: I have always known myself well enough to see that it would be in vain for my little feeble light to become conspicuous under the torrent blaze which other orbs were pouring out all around me. I suppose that I had just that degree of ambition to excel which is common to others, and no more. But anything now to evade the force of God's word and God's spirit. Let me beseech those who mean to continue in love with their own blindness, to let me go, treat me with neglect or affected pity and contempt; but Oh, beware lest you be found speaking against the Holy Ghost, and lest the characters and the dreadful maledictions of heaven be yours, recorded in Luke xi. 14th verse and onward.

Boston, Nov. 17th, 1843.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 29, 1843.

All communications for the Signs of the Times, or orders for books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Review of Isaac Taylor Hinton. No. 1.

ANOTHER OVERTHROW OF MILLERISM.

"The Prophecies of Daniel and John illustrated by the events of history. By Isaac Taylor Hinton, A. M." This is the title of a work of 375 pages, just published in ten numbers, at St. Louis, Mo. Its design is shown in the following extract from the prospectus of the work.

"The design of this volume is to present from the page of history, such a clear view of the fulfillment of the chronological prophecies, as shall enable the reader to form some general but just idea respecting those parts of prophecy which yet remain to be fulfilled, and constitute a satisfactory refutation of the 'end of the world' theory of Mr. Miller, and of other erroneous interpretations tending to an opposite, but no less injurious extreme."

It is singularly unfortunate for those who attempt the overthrow of the doctrine of the Advent, that it will not stay overthrown. No sooner has one to himself, satisfactorily exploded this truth, than another is ambitious of the honor of a like exploit, and finds as much necessity for exploding the doctrine as if it had not been done some score of times, but also finds that the work of all his predecessors needs to be undone: for no two of them agree;—their positions being as various and opposite as the shades of the chameleon.

The above work shows conclusively, that its learned author has no confidence in any of the "former treatises" which "many have taken in hand to set forth in order" a refutation "of those things which are most surely believed among us." We must however, say for it, that it is written with a candor and fairness which cannot be discovered in the generality of similar works on this subject. He also shows conclusively, that the position assumed by Stuart, Dowling, Colver, and others, is not only untenable, but rapidly verging towards Romanism. Mr. Hinton admits that each of the visions of Daniel extend to the end of the world, and that the 2,300 days are years and expire about this time; but denies the personal coming of Christ at the cleansing of the sanctuary, which he supposes is now going on. We notice this work at the present time, not so much to refute any position there assumed,—for we find but little argument on any point which conflicts with our view—but to show that the views of other opponents meet with no favor at his hands. On the title page he adopts an excellent motto from Bishop Hopkins, viz., "*What God has taken so much pains to reveal, it becomes us to take some pains to understand.*" This of itself, is worth more than the entire contents of the other works which have appeared against us; and is worthy to be remembered by every reader of prophecy. With the following extracts from pages 13 and 14, we also fully concur.

"Prophecy is a miracle of Divine knowledge, as truly as raising the dead is a miracle of Divine power. It affords incontrovertible evidence of the supernatural communion of the mind of Deity with that of his creature man. It supplies to ages destitute of the occurrence of other miracles, a testimony amply sufficient to satisfy every candid inquirer of the Divine origin of the Scriptures. The historical evidence may appear, at least, to become weaker as we recede from the events narrated; but prophetic evidence becomes stronger as we advance along the pathway of time. Each succeeding generation accumulates additional testimony confirmatory of the past, and preparatory for the future. If the lives of individuals, the fall of cities, and the destiny of empires, in times separated from the days of the prophetic writers by the vast ocean of futurity, have been penned by the spirit of Prophecy, and fulfilled to the letter by the events of history; no intelligent mind can hesitate to admit the volume which contains such predictions to be a revelation from God.

"History is the key to Prophecy, but Prophecy is no less a key to the philosophy of History. The pages of history are little more than a record of the follies and vices of the different ages of the world; and the philosopher may well inquire, 'For what end can an all-wise Deity have permitted such a succession of deplorable events to arise and continue? Prophecy alone can give the answer. The scenes which, to the unenlightened observer, present a mass of confusion and misery without object and without termination; to the mind imbued with prophetic light exhibit a chain of events, the result of a continued contest between the Prince of Peace and the powers of darkness; assuring the friends of truth of a certain, not long deferred, and

triumphant victory. The study of history without the aid of prophecy, is as superficial as the study of prophecy, without a thorough acquaintance with the records of history, is visionary and vain.

"It enables us to identify the age of the world in which the lot of our being is cast—to understand its peculiar duties—to enter into its true spirit. It is not denied, by those least favorable to the study of the prophetic portions of the Word of God, that it was the design of Deity that prophecies should be generally understood after their accomplishment. If this be admitted, it necessarily follows, that the mind which comprehends what has been fulfilled, realizes the separating line between the fulfilled and the unfulfilled—a line that defines the position of our age in the page of prophecy.

"But the effect of a proper understanding of fulfilled predictions must necessarily go beyond this point: the same process which enables the mind to identify the past events with their appropriate prophetic symbols, will inevitably lead it to form correct general ideas respecting the application of similar symbolical representations to future events; and produce in the mind of the student, a satisfactory conviction respecting the general outline, at least, of the great future."

He says, page 15, "the command to 'preach the gospel to every creature' has never been repealed; and any views which tend to relax the force of the obligation are injurious, and therefore unsound."

We willingly concede to this rule: probably no doctrine was ever preached, that prompted men more to run to and fro with the glad tidings, than their fellow-beings might be prepared for and escape the coming evil, and attain a crown of righteousness, than the doctrine of the advent. On the other hand, no doctrine is more calculated to make men remiss in their duty, than that which says "my Lord delayeth his coming."

On page 22, he attempts to show that the valley of dry bones in Ezek. xxxvii, is figurative of the restoration of the carnal Jew. He says:—

"These and similar passages, however, are perverted by the advocates of the immediate second advent of Christ, from their symbolical, to a literal meaning. These indefatigable writers, instead of giving the symbols a literal interpretation, to which we do not object, renounce their symbolical character altogether, and turn them into literal predictions. In the same chapter of Ezekiel to which we have already referred, is a second symbol, of the 'two sticks' which the prophet is required to bind together, to typify the ultimate re-union of the ten revolted tribes to the House of Judah: now, if the 'valley of dry bones' be literal, and not symbolical, the 'two sticks' must be also. Are two sticks literally to be tied together in the day of judgment and of glory? The mind not heated by zeal for a newly-adopted system, nor phrenzied by the apprehended approach of a tremendous and universal conflagration, will at once perceive, that whenever, in any vision, the objects seen are symbolical, all the objects of sight must partake of the same character."

To this we reply that the rule is correct, that "wherever in any vision the objects seen are symbolical, all the objects of sight are symbolical." It will not however do to confound the objects of sight with the explanation of those objects. Yet Mr. Hinton has done this in this Chapter. The objects of sight are described in verses 1—10. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye

dry bones, hear the word of the LORD. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

The explanation is given in verses 11-14. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD." It is therefore, as incorrect, and as much a departure from the above rule to make the explanation in this case figurative, as it would in the visions of Daniel. The symbols are figurative; the explanation of those symbols are literal.

Of the extent of the visions of Daniel and John, he says, page 25.

"The dream of the image, the vision of the four beasts, that of the ram and he-goat, and the 'scriptures of truth,' give us four detailed descriptions of the history of the world from the time of Daniel to the 'time of the end'; and the apocalyptic visions refer to the same period as the latter portion of the prophecies of Daniel."

Of Nebuchadnezzar's image he says, page 27.

"The dream of the image is of the greatest importance; it leaves without excuse those who would reduce the remaining prophecies of Daniel to the narrow compass of the little acts of the reign of Antiochus Epiphanes. Nothing can be clearer than that the gold, the silver, the brass, the iron, and the clay are designed to cover the history of the world in all its successive ages."

The following ten pages are occupied with a historical account of Babylon, the head of gold; he then adds the following remarks on the revelation of the visions to Daniel, pages 38, 39.

"This Divine communication was vouchsafed to Daniel when he attained a very advanced age—an age equal to that of the beloved disciple, the peer, though not the rival, of the prophet of Babylon. Ninety suns had shone upon the favored head of Daniel, and had blanched his venerable brow, and yet he was a fervent student of prophecy. He had 'set his heart' afresh to the work, that he might more fully understand the previous visions with which he had been favored. The first series, revealed both in Nebuchadnezzar's dream and in his own vision at Babylon, had passed before him in all their exact fulfillment—prophecy had become history: but yet the vast field of the future lay before the aged seer; and he felt that, though, as the eye

of nature became more dim, that of faith became more penetrating, yet there were but few objects, comparatively, which he could distinctly discern; and though his infirmities told him he had not long to remain a tenant of his earthly abode, he felt an ardent and devout desire to have a more clear idea of the ages before him than he yet possessed. He studied, fasted, prayed; and his words were 'heard' at once, and in due time answered. Bishop Newton well observes: 'And whoever would attain the same end, and excel in divine knowledge, must pursue the same means, and habituate himself to study, temperance, and devotion.'* The Lord did not rebuke Daniel, and charge him with unhalloved curiosity; (as some, who are too prejudiced or too indolent to study the subject themselves, are apt to do those who take a delight in what Daniel 'set his heart to understand;') but, on the contrary, assured him that he was 'greatly beloved.' At the end of three weeks' fasting and prayer, a very striking and overpowering vision of a glorious personage appeared to Daniel. Commentators are not agreed whether this illustrious messenger was the Messiah himself, or an angel of eminent dignity; nor is it at all essential to our purpose that we should here decide on this question, nor comment on the description given of the heavenly revelator; it is with the revelation itself that we have to do.

The messenger very distinctly states the object of his appearance: 'Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days;' and 'the thing was true, but the time appointed was long.' Surely these terms preclude the idea, to which some few commentators evince so much partiality, that the prophecies of Daniel extend but little beyond the times of Antiochus Epiphanes, a period of three hundred and seventy years only, from the date of this vision. That we are now in the 'latter days' of the 'people' of Daniel, is much more reasonable to suppose, than that the phrase is applicable to the times of the Jewish nation before the incarnation of our Lord; and such a view equally comports with the idiomatic meaning of the phrase, 'many days,' or years, as employed in the language of prophecy."

Again he says, pages 47, 48.

"It has been sometimes asked by intelligent, but certainly, on this subject, unthinking Christians, 'How do we know that the symbols of the lion, bear, and leopard refer to the several kingdoms whose history they are alleged to predict? Such persons are guilty of never having read their Bibles with the attention they admit the Word of God demands. Strange that they have never observed that not only the symbols themselves, but the interpretation of those symbols, are given by Divine Spirit through the instrumentality of the prophet Daniel. It is indeed wholly otherwise with respect to the visions of the Apocalypse; there the student of prophecy has to apply the rules obtained from Daniel, and established by Divine authority. The words of Gabriel, when he was commanded (ch. viii. 16, 17), 'by a man's voice,'—(what but the voice of the 'Man Christ Jesus,' who else has the right to command angels?)—to make Daniel 'understand the vision,' are surely decisive as to the proper method of interpreting symbols. 'The rough he-goat is the king [kingdom] of Grecia; and the great horn that is between his eyes is the first king.' The interpretation is divine: is it possible to fail in applying that interpretation to its appropriate page in history? So far from this, it seems almost superfluous for those well acquainted with the facts of ancient history to do more than to collect together the several passages from the prophets, and arrange them in proper order of succession; they then constitute, of themselves, partly in the language of symbols, and partly in that of interpretation, a plain history of the times to which they relate; so far at least as is necessary for the accomplishment of the purposes the Divine Being had in view in the communication of the extracts from the book of his perfect foreknowledge, with which he

was pleased to favor his servants the prophets, and through them all future generations of believers in the Divine authority of the sacred volume."

We are too well pleased with the above remarks, to dissent from them.

We have here noticed all the principal topics contained in the first No., except the historical extracts which throw much valuable light on this portion of prophecy. The only point which we have passed over, is an attempt on page 45 to show that the phrases, "coming of the Son of Man," "the books were opened," "the great day of his wrath is come," "the judgment was set," &c, and may be understood symbolically of the destruction of Jerusalem. We passed this over, as we shall have occasion to refer to it again when we shall show that if such language is symbolical, it can only be symbolical of the coming of Christ, the final retribution of all men, and the consummation of all things.

We learn from the "Midnight Cry" that brethren E. Deatry and Parker have returned to England, their native place.

Brother Miller is now in Rochester, N. Y.

Mr. Miller has written a letter to the "Signs of the Times," complaining of the evidence he received, during his late journey to Boston, of the extravagance and even fanaticism of too many of his followers.—N. H. Sentinal.

We take the liberty to correct the above. None of Mr. Miller's followers have ran into excesses of any kind. They have all stood with him on the sure word of prophecy, looking for and loving the appearing of the Savior. The few whose course Mr. Miller regretted, are the followers of another and different spirit. Will the Sentinal please correct?

Inspired Expositions.

Many portions of the Old Testament Scriptures, which might be otherwise obscure, are rendered clear and distinct by the inspired comments upon them in the New. This is particularly the case with many portions of scripture, upon which the fable of a millennium in time has been supposed to be based.

The following are a few of such. Isa. lxx. 17, 18. "For behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." Peter shows us that this promise is to be fulfilled when all these things are dissolved; for he says. 2 Pet. iii. 10-13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Another passage much relied upon by those who

* Newton on the Prophecies, Dis. xiv. p. 204.

advocate the notion of a millennium, is Isa. liv. 11-14. "O thou afflicted, tossed with tempest, and not comforted! behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." But our Savior shows that this is to be fulfilled at the resurrection of the just. He says, John vi. xlv. 44, 45. "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Again we read in the Psalms, viii. 3-8. "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." This Paul shows will be fulfilled in "the world to come." Heb. ii. 5-8. "For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crowned him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." They will therefore be put under him in the world to come, whereof Paul loved to speak.

Again we read in Isa. xxv. 6-9. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." This Paul shows to be at the resurrection of the dead. 1 Cor. xv. 51-54. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and

this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

In the same manner we might go thro' with all the prominent passages which are quoted in support of the doctrine of the millennium. Although they are plain and positive enough, as they stand in the Old Testament, yet the inspired comments upon them in the New, remove all shadow of excuse from those who wrest them from their obvious meaning, by spiritual and mystical interpretations, in support of the modern, but now exploded doctrine of a temporal millennium.

THE END OF THE WORLD POSTPONED!—In 1841 the followers of Miller announced the end of the world to be in 1842. When 1842 came, that event was put off till 1843—April 23d. 1843 is near, and now we learn from the *Boston Traveller* that the end is not to be till July 4th, 1843. This, that paper says, has been lately decided by "The Board of Directors who have the management of this stupendous undertaking!" How accommodating is prophecy; rather, how deceived and ridiculous are the Millerites! We predict another postponement in July.

The above is cut from the "*Christian Guardian*" of Toronto, C. W. It is the organ of the Wesleyan Methodists!

We need not say to our readers that the above is totally untrue. But while we admit articles into our paper, which advocate other views, relating to the nature and the time of the coming of God's Kingdom, we have never had but *one time*, and that the Jewish year of 1843. Neither have we had any wish to alter, or to defer the time. We are prepared to meet the *crisis this year*. We expect to "see the king in his beauty." Our faith is unshaken. *Time alone* can reveal our mistake, if we are in one, relating to the Advent.

Elder J. Marsh's Resignation as one of the Editors of the *Christian Palladium*.

BROTHER HIMES,—If in your judgment the following statement of facts, in this time of trial of God's people, and shaking of all human institutions, will subserve the cause of truth, you may give it a place in your valuable papers, the *Signs of the Times*, and the *Midnight Cry*.

I am no longer connected with the *Christian Palladium*; duty has demanded my entire separation from the association which own the paper; I rejoice in my freedom from the soul-trying scenes which have recently surrounded me, but mourn that the *Palladium* has fallen into hands which I fear will not only close its columns against the investigation of the coming of the Lord near, but will turn its influence against that glorious truth.

Why, then, it may be asked, have I abandoned a post so responsible? It would require a volume to give all the reasons, a few only can be named which have caused me to take that step; and they are solely mentioned for the defence of the wounded cause of truth: not for self-justification.

Since I avowed and defended, in the *Palladium*, my honest convictions in the coming of my blessed Lord in '43, I have been charged with crimes, by members of the association, which, if true, I am a fitter subject for the cognizance of the criminal jurisprudence of our country, than the fellowship and suffrages of any body of Christians. I have sought redress at the hands of the association; but a deaf ear is turned to my complaints, and my wrongs are not redressed. I have, therefore, come out from a body where truth pleads in vain, and innocence is trodden under foot.

My only crime, as it will be seen in the sequel, has been the proclamation of the coming of the Lord in 1843. Thousands, through the *Palladium*, have heard the cry, "Behold the Bridegroom cometh,"

and many, I trust, have by that means been induced to make preparation to meet him.

My accusers having failed to suppress the growing heresy by arguments, ridicule and misrepresentation, have, as a last resort, turned their weapons against my dearest reputation, which, to my knowledge, was never before assailed by friends or foes. But I will let facts speak.

Only one year last Oct. I was unanimously re-elected one of the editors of the *Palladium*. I was then bound for the payment of one thousand dollars which I had loaned for the association. They were also owing me several hundreds more. Their property was placed in my hands for security. I officially called for a settlement, and to be freed from liabilities, &c. All was satisfactory, and a meeting was appointed Dec. following, to comply with my notice, and to effect the removal of the *Palladium*, which had been voted.

The committee met at the *Palladium* Office, Dec. 15, but had made no provision to accomplish the objects which called them together. They however appointed certain members of their body to meet at Starkey, N. Y. Jan. 18th, to effect these objects.

During the meeting in Dec. decided dissatisfaction was manifested relative to my appropriating so large a share of the *Palladium* to the advent question, and some warm discussion was had relative to restricting me to certain limits on that subject. I frankly told the committee, that I could not in conscience submit to any such restrictions; but I would resign, and they might name their *own terms* on which the *Palladium* should then pass into other hands. My offer to resign was not accepted, no restrictions were imposed; and at the close of the meeting, the following resolution was unanimously passed.

"Resolved, That this committee present their thanks to Elder J. Marsh, for the faithfulness and fidelity with which he has discharged his duty as editor of the *Palladium* and agent of the association, and to himself, family, and the friends at Union Mills, for the hospitality and kindness with which they have received and entertained us at all times."

After this apparent warm expression of *approbation* and thanks, we parted, as I supposed, in friendship; but in this it seems I was mistaken: for at their meeting at Starkey, Jan. 18th, only a little over a month from the time the above resolution was passed, I was judged and condemned, in part, for acts in that *very meeting* at the close of which my course had been so highly commended, as the following proceedings will show. They are charges which we preferred at the Starkey meeting, Jan. 18th.

1st. "He has interfered with the business of the committee while in session, and anticipating a resolution while being formed by said committee, commenced an attack upon it before being presented for action by that body."

2d. He has peremptorily refused either to obey a resolution of instruction, or to pay any attention whatever to the friendly counsel and advice of the executive committee in its official capacity, unless said instruction or advice should be in accordance with his own individual views of duty.

3d. He has attempted to justify his *stubborn unyielding* course of conduct under a pretext of willingness to resign his editorial station, connected with such circumstances as he perfectly well knew were beyond the power of the committee to accept, and upon such terms as the article of agreement between him and us, does not stipulate nor bind us.

4th. He has ill-treated a number of correspondents who have written for publication in the *Palladium* contrary to his new and favorite doctrine of '43ism, by classing those who do not adopt his theory, with scoffers, drunkards, and infidels, by representing them as saying, "The Lord delayeth his coming."

5th. He has materially changed the character of the *Palladium* while in his hands, to the no small grief and mortification of the executive committee, and thousands of the subscribers, knowingly and wilfully, by endorsing and attesting the doctrine of Mr. Miller's end of the world in '43, and its accompanying sentiments, in filling so large a share of its pages with that kind of matter, to the exclusion of other and more acceptable matter, to the great mass of its readers generally. Therefore,

Resolved, That for good and sufficient reasons, we will dispense with the services of Elder J. Marsh as one of the editors of the Palladium, at the close of the present volume of said paper.

Resolved, That Eld. O. E. Morrill be and he is hereby appointed to act as one of the editors of the Christian Palladium in the place of J. Marsh, removed E. SMITH, clerk. J. BADGER, chairman.

The poor slave, I believe, under the oppressive laws of our degraded country, is granted a jury trial, and under the bloody reign of the inquisition, the unhappy victim to its demoniac rage, enjoyed the privilege of a mock trial; but in this case I was judged and "removed" without even being notified to appear before my accusers who sat in judgment against me!!!

But this is not all of these dark proceedings: I was kept in profound ignorance of them for four months. It would not do to inform me; for the Palladium was yet in my hands, and I could speak in my own defence; hence it was policy first to get it out of my hands, then my removal could be published, and, if necessary, the Palladium closed against any defence I might feel disposed to make. To accomplish this object their newly elected editor, and the chairman of the Starkey meeting were appointed.

March 1st, they came to the Palladium Office, and spent two days, chiefly in making and discussing propositions to effect their object; but as none of them offered to pay me a dollar in cash, nor to free me from the thousand dollars for which I was bound, the desired arrangement was not made. They mingled with the family circle, and bowed with us in prayer, and, as I then supposed, fully developed all the transactions of the Starkey meeting; but in this I was sadly mistaken; for all was kept a profound secret relative to my removal.

Our business closed, and in the evening we repaired to our chapel—entered the pulpit together—and one of these brethren delivered a discourse on the kingdom and against the "Advent doctrine," at the close of which, he, in substance, made the following declarations.

"We have spent two days in trying to effect a settlement with elder Marsh—have made fair and honorable propositions, but all to no purpose—elder Marsh makes demands we are unable to meet. He has disgraced his profession, the Palladium, and the Association. We are disappointed, mortified, and must return to our homes without effecting any thing for which we came—and we fear elder Marsh means wrongfully to retain the property of the Association." He then said, "you will think I mean to impeach elder Marsh, I DO MEAN TO IMPEACH HIM," was his emphatic reply. I did not reply, as I thought it an improper place to discuss such matters.

May 17th. The committee met again at the Palladium Office. They agreed not to move the office, and wished me to retain the property as security, and continue my responsibility for the payment of the thousand dollars. Nothing, however, was said about my "removal" until I had agreed to this arrangement; and then it was by mere chance that I obtained a partial knowledge of the facts. The committee saw the dilemma into which the Starkey acts had thrown them. I was removed, yet their pecuniary interest required my services—I must be moved back again, which was attempted without letting me know it. Some unfortunate discussion arose between them on the moving back resolution, when to my astonishment the dark mystery began to break upon my mind.

I demurred at such proceedings, but to soothe my wounded feelings, was told (the Starkey minutes not being present) that my moral character had not been questioned, but my removal had been made in consequence of my being an advent believer, and if '43 should pass, the time it would require for me to cover my retreat would be unprofitable. I had refused to obey the committee, and had changed the character of the Palladium. These were the words as I penned them at the time. These, and some other things, growing out of the Starkey meeting, detrimental to my character, which had been published in the Christian Herald, and which the committee at first refused to counteract, caused me to tender my resignation, but by strong solicitations it was withdrawn,

on the committee agreeing to pass and publish in the Herald, the following resolution, which was done.

"Whereas, Impressions may have been made derogatory to the character and conduct of elder J. Marsh, in conducting the pecuniary concerns of the Association, from a communication in the Christian Herald of April 13th, we deem it due to elder Marsh, and the public, to say, that such insinuations and impressions are entirely without foundation in fact, and that his course in these concerns, has uniformly been consistent with the character of the honorable man and the Christian."

L. PERRY, Sec't. JASPER HAZEN, Chairman.

This resolution bears date, May 17th. And it should be remembered that it was passed four months after my removal, and two months and a half after my public "impeachment" in consequence of the "disappointment and mortification" of the newly elected editor and chairman of the Starkey meeting.

Here follows an account of late proceedings at Union Mills, which we forbear to give. Such proceedings show anything but the spirit of Christ. They were most cruel and unjust. He then proceeds to say:

Were I guilty of the high offences preferred in these reports, did my brethren, members with me of the same fraternity, do right in this case? Was it their duty, unheard, untried, and uncondemned, to publish to the world even the real offences of one of their number? I have not so learned the duty of true brethren and ministers of Christ. But the offence is highly aggravated when we have maliciously slandered the innocent, acknowledge the same in private, but are unwilling to make that public satisfaction which justice demands. This is the case in reference to this last report, and the "impeachment" which fell from its author's lips at our chapel last March.

October last, the committee met at the Palladium Office again, and commenced their business with closed doors. I was requested to retire,—when thirteen written charges against me, from the editor elected at Starkey, were presented by the chairman of that meeting. My expulsion was strongly urged, some thought best to let me withdraw if I would "go out without kicking." They were divided: the chairman and some others utterly refusing to take any action in my absence, the charges were therefore withdrawn, without my knowing their contents, until some time after I obtained them and took a transcript.

As these charges, with some little addition and multiplication, are virtually the same as those preferred at Starkey, as they were not made a subject of record, and are quite lengthy, I cannot insert them in full; one must suffice. It is an index of the whole, and will show why I have so long been pursued with the "untiring vigilance" of certain members of the committee. It is the last of thirteen, we will hear it.

"Nov. 13th. He (J. Marsh) has become a fanatic in his religious views, and I consider wholly disqualified, and unable to edit a religious news paper; and from his dishonest course in writing, and other measures, unworthy Christian confidence, or Christian fellowship, and should be forthwith removed from all further connection with the Christian Palladium."

At this meeting, our pecuniary affairs were all amicably adjusted, and the property of the Association passed into the hands of the committee: After this was done, and at the end of all "these impeachments," reports, criminations, charges, and "removal" out, and back again—and after I had repeatedly called for an investigation of the whole, pledging to abide the decision of the committee—I say after all this, and without an investigation, which was utterly declined by the committee, the following expression is given in their last report.

"We have been called to close our business with our former agent, brother Marsh. It is a laborious and responsible station that he has filled for several years past, as the agent of the Association. The business has been closed with him in a manner mutually satisfactory to the parties concerned. In the

discharge of his duties, in conducting our pecuniary concerns, he has conducted our business with strict integrity and uprightness." Pall. Vol. XII. p. 153.

Finally, at the close of this meeting, I was requested to resign, my pecuniary aid being no longer wanted in the prosecution of their business.

This I could not do without sending a circular to the Palladium subscribers, stating the facts in the case. This was objected to, which if I would not do I was offered the privilege of publishing in the Palladium such a resignation as I pleased if I would not name the particulars, but the general principles which caused me to resign. To this I assented, such a resignation was published in the Palladium for the first of this month. In this, I erred: I should have insisted on an investigation of the whole matter, or the privilege of giving the facts in the case, to the public. The wounded cause of my blessed Lord, I now think required it, and still demands it. At the time, I was worn down with the long and perplexing scenes which had surrounded me. Our pecuniary affairs had just been amicably adjusted, and some of the most cruel charges had partially been acknowledged in private, and I wished to be freed from further strife; therefore, I yielded in an unguarded hour. Forgive me this wrong. And to atone for it, at least in part, duty has prompted me to give these facts to the readers of your papers.

On reading this communication, two questions will naturally arise.

1st. Why have the committee sometimes condemned, and at other times justified me? Because only a part have pursued me with "untiring vigilance;" when they have been the chief actors, the case has gone against me. But when others with whom I have ever been on the best of terms, have had the power of deciding, my course has been justified. I love them as honorable men and Christians, and deeply sympathize with them in the trying stations they are called to fill.

2d. Why was not an investigation granted me? Not because the committee were not authorized to do it: for their rules and former precedents would have justified an investigation. Why then? I know not, unless my innocence was seen, as some acknowledged personally, and they knew justice would require my acquittal, and, of course, the conviction of my accusers, whose "untiring vigilance," they did not wish to encounter; and besides, it was feared my accusers would turn their influence against the Palladium. Hence, to avoid these evils, I think the investigation was declined. I do not wish to cast the least reflection on my good brethren here; for I believe they meant to do right; but I am forcibly reminded of the influence of that power which was to "make war and prevail."

To conclude, permit me to say that the whole scene connected with these painful facts, has not, neither can it be presented without descending to personalities, which I have wished to avoid. It has been the principle, not men, that I have had in view in this communication. It has been my faith, and that alone, which has waked up this war against me. I believe my glorious Lord will come this Jewish year, and have been endeavoring to be ready, and to persuade others to prepare to meet him, this is my only offence. And that the Christians, professedly the most liberal in their sentiments of any other people, should make this a crime, is painful indeed, Christian character, not uniformity of sentiment, has been their test of Christian communion. But this ground is abandoned, old land-marks are removed; and they, with the most proscriptive sects, can now take harmonious ground against the common enemy; the "advent doctrine." This has become, and is rapidly becoming the test question among all the sects. The great crisis has arrived for the dividing line to be drawn between those who love the appearing of Christ, and those who do not. A man's foes are now those of his own household.

What is our duty at this momentous crisis? it is plain. "Come out of Babylon, that ye be not partakers of her sins, and receive not of her plagues." For the day of her fiery doom slumbereth not. Duty? Why, cleave to the truth; though it lead you to the den of lions, follow her there: the God of Daniel will be with you. It is our duty to live holy, to

love and pray for our enemies, and do all we can to save them and others from the devouring storm that will soon burst upon all the ungodly. And it is our duty to be strong in the faith, to cleave closer and closer to Christ and one another, and to lift up our heads and rejoice, knowing that our redemption draweth nigh.

Union Mills, N. Y. Nov. 1843.

SIGNS OF THE TIMES.

BOSTON, NOV. 29, 1843.

TABERNACLE.

Lectures at the Tabernacle every Sunday at 10 o'clock, A. M. at half past 2 P. M. and at half past 6 in the evening. SEATS FREE. The public generally are respectfully invited to attend.

ADVENT MEETINGS DURING THE WEEK. Monday Evening, Advent Association at 14 Devonshire Street, up Stairs.

Tuesday and Thursday evenings, Lectures and Conference at Chardon Street Chapel, at 7 o'clock.

Wednesday and Friday evenings, at Advent Hall, over Boylston Market, entrance on Boylston St.

Brethren Hale, Porter, or Himes, are expected to attend the above meetings, at the Tabernacle and at Chardon Street. Advent brethren and sisters in the city and vicinity, are respectfully invited to attend.

THANKSGIVING DAY.—Meeting at the Tabernacle at 11 A.M. 3 P.M. and 6½ in the evening.

CINCINNATI. We have received a cheering letter from brother J. Eshelby, from this city of the West. He says that brother Chittenden, and Stevens, have aided them some, since brother Storrs came east. But they have now gone to St. Louis, to give the Cry. Being without a preacher for the time being, they held regular prayer meetings. These he says are well attended, and very encouraging. They are greatly in need of efficient men in that city and vicinity to give the trump a certain sound.

NEW BEDFORD. Brother Hale and Taylor are now holding a series of meetings in this place. The prospects are encouraging.

PROVIDENCE, R. I.—The cause is rising in this place. Brethren intend to keep up regular preaching on the Sabbath. They have large congregations. We received the letter from brother Pearse, for a lecturer last Sabbath, and sent one who was one minute to late for the cars. We will aid them all we can hereafter.

TABERNACLE.—Eld. J. D. Marsh, gave two excellent lectures in this place last Sabbath. We gave a lecture in the evening, on the 7th of Daniel. The audiences were full, and attentive as ever to hear the word. Brother Porter lectured at Watertown. Brother Pratt at Roxbury. There is a good interest in this place.

THE TIME.—We have often been accused of "changing the time." But there has been no reason for the accusation, as we never had but one fixed period, and that the Jewish year of 1843. We have received an elaborate article on the 2300 days, from brother S. Hawley, Jr., in which he endeavors to show that they do not end till 1847. We shall publish the article. But it must be understood that brother H, who says he has never been settled on the time of '43, is alone responsible for it. From a careful review of the whole question, we are fully satis-

fied that the 2300 days cannot be shown to extend beyond this Jewish year. And with this all the prophetic periods harmonise. We intend to commence it in our next.

Letter from Wm. Miller.

DEAR BROTHER HIMES:—I was some disappointed when brother Nichols arrived, to find that you was not with him; I was also disappointed in not seeing you in Boston. I saw many of my old friends, and formed some new acquaintances that were very pleasing to me; yet my old friend Himes, who has helped me to bear the heat and burden of the battle, and labored so long to spread the glorious and blessed news of the second advent, was not there. But blessed be the name of God, he was giving the midnight cry to our dear brethren in the west, and I ought not to complain. The new acquaintances I formed were gratifying to my heart. What a great change since I went to Mass., a few years ago. Then I had not a minister to stand by me except brother Cole of Lowell.—God bless him, and a few brethren in Randolph, whom I shall never forget, and whom I expect to see shortly in the general assembly and church of the first born. May their reward be in heaven. In my last tour to Boston through Vermont, New Hampshire and Mass., I was introduced to, and saw more than 100 servants of Christ, who are giving the midnight cry, all of whom are better able to present, and defend the blessed truth than myself, and some were truly giant minds. Surely said I, this must be the work of God, and it is marvelous in our eyes. I must mention one or two that I never heard in public before. Brother Israel Jones, of Pittsfield, N. H., is so clear and interesting in his discourses, that for two hours he would chain me to my seat, and then I would almost cry out, go on. Brother Appollos Hale, of your city, so solemn, so clear and heavenly that I was charmed. With brother Bliss also in conversation, (for I did not hear him lecture) instructing, clear and scriptural, I was delighted. Also with brother Brown and Hervey in conversation, I was instructed and edified. Brother Shipman and Marsh of Vermont, both esteemed of excellent gifts. Many more with whom I had little intercourse, were equally esteemed by those who heard them. Brother Cole has improved wonderfully. He gave us two sermons in our meeting house in Hampton while here on the Sabbath, that could not be outdone by all the D. D's in Christendom, for scripture proof and good common sense. What said I, has made these men so mighty? "A study of the scriptures," answered the Holy Spirit.

Well then, said I, here is a proof that the scriptures are able to make us wise unto salvation, and by this we are convinced that our theological teachers have made a great mistake, in teaching the pupils of theology the commandments and doctrines of men instead of the unadulterated word of God.

One thing I am more than ever convinced of, and that is, the more literal and plain the scriptures are taught, the more we are able to reach the heart and effect the object of improving the lives of our fellow men. The naked truth cuts. If I must err at all, let my error be on the side of the literal construction of scripture. Will God condemn his children for not understanding his word in the most simple and plain sense? No. He will not. We have a case to the point. God commanded Abraham to take his son Isaac and go and offer him on a mountain which the Lord would show him. Did God design that Abraham should literally sacrifice his son? No. It was evidently revealed as a figure. Heb. xi. 19. Yet Abraham would literally obey God, and it was accounted to him for righteousness.

I do therefore believe that the more literal we can understand the Bible, the better. And in all cases where figures are used, we ought to let the Bible explain their true meaning.

I have observed that in all cases where the Jews made any mistake, it was in the application of figures, on a self righteous principle. For instance, the promise to Abraham and his seed, was understood to mean "seeds" in the plural, when the promise literally was in the singular, seed, mean-

ing Christ; as Paul has explained in his commentary on this passage. The promise to Abraham was, "that in his seed (Christ) all the families of the earth should be blessed." But says the bigoted and sectarian Jew, all families, only means our family i. e. Abraham's carnal descendants. Again, the promise to Abraham that he should be heir of the world, only means that his children, a few of them under Joshua, should inherit a part of Judea, and the Judaizing teachers say, that it is only a few Jews in the last end of the world, who shall inherit the old Jerusalem. So now as then, they all make void the promises of God through the traditions of men. Again they say, forever and ever is only a short time. And those who have died in faith, believing in the promises of God, will never inherit those promises. They only belong to their descendants; the better country and city which the Patriarchs looked for, are only in ideality, all spiritual. This is the teaching in the 19th century of men who pretend to be our teachers in theology. I wonder they do not by the same rule, prove their millennium only ideal, and thus make themselves and others infidels at once? But these men have turned things up side down; what the Bible no where teaches they pretend to believe, and that which the word of God teaches plainly they discard as a fable. For instance, the true inheritance of the saints they discard as visionary; and a temporal millennium, which can never be supported by the Bible, is believed in full. Why is it thus? I answer, the reason is obvious; the unprepared state of their minds is a bar against the true inheritance; and a due partiality for themselves is claiming a happy time before Christ's return, effected only by their agency, or by men of their cloth. If there could be no Millennium until our sectarian Dr's. agree, eternity would not be long enough to effect the object.

But blessed be God and the Father of our Lord Jesus Christ, he has all power in heaven and earth, and can, and will execute his divine purposes, without our consent. I remain in expectation of meeting you soon in the kingdom of glory.

WM. MILLER.

Low Hampton, Nov. 3d, 1843.

Letters received to Nov. 25, 1843.

J. D. Marsh; H. Noyes, by P. M. \$1; David Orcutt, P. M. \$1; P. M. Wells, N. Y. \$1, for himself; J. B. Cook, draft, \$25; B. Larned, by P. M. \$1; P. M. Bemis Heights; W. Gore, \$3; F. E. B. Worcester, Mass; A. Colcord, by P. M. \$1; Jno. Billings; D. A. Clay and L. Thompson, 50 cts. each, Aug. 11th; nothing from brother Billings since last June; R. W. Stearns; John R. Benedict, by P. M. \$1; Lyman Bates, by P. M. \$1; J. B. Marsh; O. W. Marsh, \$2; N. Clark, \$1; P. M. Braintree, Vt; I. Palmer and C. P. Russel, by P. M. \$2; P. M. Ballston, N. Y.; P. M. Sylvan, Mich; S. Mann, \$2; Rebecca Rogers; P. M. East Killingly, Ct; Mrs. Walker, by P. M. \$1; S. Lawrence, Jr. Pd. for last vol. Signs, \$1; P. M. Cornish Flat, N. H.; John Conch, Jr. by P. M. \$1; P. M. Union Bridge; P. M. Greencastle, Ia; Harvey Child, \$5; A. Lester, by P. M. Rutland, Vt. \$1; H. Wheeler, N. Knights' \$1; Joseph Jay, \$1, the letter and \$1 last spring was received, the present volume is still not paid; J. Ashley, by P. M. \$1; F. E. Bigelow; Leonard Wheeler by P. M. \$1; Aaron E. Morse by P. M. \$1; Elias Newton by P. M. \$1; L. F. Steele, Cor. Sec. Theo. Ly. N. H. Inst.; G. W. Carleton; F. G. Stetson and P. M. No. Troy, Vt \$1.50 each; James Lord by P. M. \$1; A. Hale; W. Barber; Geo. Storrs; S. Hawley; Geo. L. Cook and A. Pease by P. M. \$1 each; P. M. Adams Ms \$1; G. S. Miles; E. Obeor \$1 by P. M.; Elijah Bliss \$1 by P. M.; J. Booth Jr. \$1 by P. M.; J. Eshelby; A. Wafield.

Packages Sent.

J. B. Cook, for C. A. Raush, Pittsburg Pa; bill and letter sent to Warren, Trumbull Co. O.; J. V. Himes, 9 Spruce St. N. Y.; J. H. Kent, Springfield Ms; Eld. T. Cole, Lowell, Mass; O. W. Hazen, Weathersfield Bow, Vt.; F. E. Bigelow, Worcester, Ms; J. V. Himes 9 Spruce St. N. Y.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1,00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 16.

Boston, Wednesday, Dec. 5, 1843.

Whole No. 136.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the [Jewish] year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Cry in Europe.—No. III.

The Coming of the Lord and His Presence on Earth.

BY JAMES A. BEGG.

In every age affliction has been the lot of the people of God. Always situated in a world of wickedness, and subjected to the malice of Satan, the history of the Church, hitherto, presents us with a record of deep depression and of persecution, over which true philanthropy is called to mourn. But the dark cloud by which Heaven's own institution has been enveloped, will yet pass away, and a day shall yet dawn bright with the irradiations of celestial glory.

The prospect of this period of triumph, has in all ages been the ground of consolation to the children of God. It was early held forth in promise, and the faith of every succeeding generation was directed forward to its approach. The prophets of old contemplated with rapture the glories of which they sung, and anticipated with delight the events they were commissioned to announce. The honor and exaltation of

their Lord and Savior was dear to their hearts; and while in mournful strains they complained of a world's present unbelief, and foretold his future rejection, they were ever cheered with the assurance that his reproach should at length be wiped away, and the promised reward of his sufferings be abundantly made manifest. The certain assurance of His future triumph, and their own participation of its glory, sustained them under the darkness and misery of present affliction, and lent a zeal and an energy to their exertions which overpowered all inferior considerations.

And when at length the Son of God assumed our nature, and appeared in our world, and 'bare our sins in his own body on the tree,' he taught his followers to wait for his return as the period of promised redemption. Till then he gives them no encouragement to expect happiness without alloy, or peace without interruption, as predicted by the prophets. The admonitions of his apostles continued in similar strains; and the consolations of the New Testament suggest that it is only designed as a more complete directory till the Millennium arrive. It has not the characteristics of a book designed for guidance during a long term of general holiness and peace, but is rather fitted for the comfort of the Church through an age of suffering. All its references to Millennial glory are connected with the Savior's Return. To suppose his coming to be at the close of that happy era, is therefore, to believe that though specially designed for the Christian Church till the end of time, the New Testament is little adapted to a whole 1000 years of her existence, whether computed prophetically or otherwise. The great purpose this part of revelation is designed to serve, being for more full and explicit direction during the dark and dreary age in which the church was to be situated among enemies, always exposed to their power, ever ready to be overcome by the world's allurements or subjected to oppression, all its precepts are of a nature suited to such circumstances. Had it been otherwise would there have been no account of the *age of victory*, no anticipation of its glory, when the church shall have accomplished her warfare? But the apostles carry forward the views of believers to the Millennium, urge their motives to duty, enforce their exhortations to holiness, and derive their consolations, from the rewards to be bestowed at their Lord's Return, and they go little farther. The Old Testament prophets have few directions for the Church in its present state, but they look far beyond it. They not only make frequent annunciation of the Redeemer's Glorious Coming, but also give ample and delightful representations of the bright and peaceful scene which follows.

In perusing the Old Testament prophecies concerning the Millennium, it is indeed remarkable with what frequency the Messiah is introduced as David or the Beloved,† the Root and

Branch of Jesse, The Lord, The Lord our Righteousness, The Redeemer, The Lord of Hosts, The Prince, The King, and The King of Israel; of his being with and amongst his people—and of his reigning over and in the midst of them in Zion and in Jerusalem. And not only is his presence promised, but it is spoken of as being the highest glory and best enjoyment of that bliss which are the peculiar characteristics of the era to which these prophecies refer. Indeed, from the circumstances with which they are connected, many of the predictions appear altogether incomprehensible, if the personal presence of the Redeemer is denied. Nor can any sufficient reason be assigned for substituting the presence of the *Spirit* as an equivalent for the promised presence of Emmanuel—'The King of Israel.' The copious effusion of the influences of the Spirit, and the general holiness of men is the subject of another gracious promise for 'that day,' and ought not to be confounded with, nor merged into, that which now forms the subject of more immediate investigation. To do so is not merely offering violence to the language of Scripture, but doing this without the shadow of necessity. The prophecies present a view of the Messiah's character and work, full, clear, and consistent; stated with so much plainness, and so oft repeated, as to leave room for wonder that his personal presence ever could have been so explained away. The language, as left by the Holy Ghost, seems to stand in need of no amendment—no accommodation; nay, is quite irreconcilable with the accommodations usually made. A short review of some of these promises, given in few words, and arranged in order, will fully substantiate this statement,—a careful examination of their general contexts will prove the whole to be unfulfilled predictions. 'When the Lord shall build up Zion, he shall appear in his glory.' Ps. cii. 16. 'Behold the Lord rideth upon a swift cloud, and shall come into Egypt.' Is. xix. 1. 'The Lord shall go forth as a mighty man; he shall stir up jealousy as a man of war.' Is. xlii. 13. 'The Lord of Hosts shall come down to fight for Mount Zion, and for the hill thereof . . . and passing over Jerusalem he will defend it.' Is. xxxi. 4, 5. 'For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.' Is. lxvi. 15. He is also seen, by the holy prophet, coming 'from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength,' 'treading down the people in his fury and staining his raiments with their blood.*' Is. lxiii. 1, 6. 'Yet,' says the Lord, have I set my king upon my holy hill of Zion.' Ps. ii. 6. 'And the Redeemer shall come to Zion, and unto them that turn from

Students of Prophecy, the proper meaning of the name 'David,' used in our Translation of many prophecies concerning the Savior, is well explained. Signifying, as it does, 'The Beloved,' (a title applied to Christ in the New Testament, Eph. i. 6,) for the sake of perspicuity it would be proper always to make the substitution.

† In an admirable Letter to the Rev. Dr. Hamilton, of Strathblane, by Henry Drummond, Esq., in 'Defence of the

transgression in Jacob.' Is. lix. 20. 'Sing and rejoice, O daughter of Zion, for, lo! I come and will dwell in the midst of thee, saith the Lord.' Zech. ii. 10. 'The Lord shall arise upon thee, and his glory shall be seen upon thee.' Is. lx. 2. 'The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' Is. lx. 20. 'And, behold, the Glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters, and the earth shined with his glory.' Ezek. xliii. 2. 'His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.' Zech. xiv. 4. In the days when 'Judah shall be saved, and Israel shall dwell safely,' as King shall the Lord our Righteousness 'reign and prosper, executing judgment and justice in the earth.' Jer. xxiii. 5. 'Behold a King shall reign in righteousness, and princes shall rule in judgment! for 'the Lord my God shall come, and all the saints with thee.' Is. xxxii. 1; Zech. xiv. 5. He shall then be 'Governor,' not merely over, but 'among the nations.' Ps. xxii. 28. 'The Lord shall be King over all the earth. In that day shall there be one Lord and his name one.' Zech. xiv. 9. 'Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.' Is. xxiv. 23. 'At that time they shall call Jerusalem, THE THRONE OF THE LORD, and all the nations shall be gathered unto it, to the Name of the Lord to Jerusalem.' Jer. iii. 17. 'Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.' Zech. viii. 22."

* This passage has sometimes been applied to the first advent of Christ, and the sufferings He himself endured. But this is an application which it does not admit. He treads his enemies in his anger—he tramples them in his fury,—and his garments are sprinkled with their blood. Indeed, we know from the History of the Savior's Life that at no period of his ministry was he at all in Edom or Idumaea, of which Bozrah is the capital.

An argument founded on the phrase, "The midst of the week," to show that the 2,300 days do not expire till 1847. By Silas Hawley, Jr.

Is it not so?

BROTHER BLISS.—Much, by yourself and others, has been written respecting the terminating of the prophetic periods. All that has appeared, on that subject, I have read with much interest and care.

I have noticed that the writers on the subject differ with each other, and not only so, but that they have been led to change their own positions. But these differences and changes are confined within the limits of the present year, and relate only to particular points in the year when it is believed the periods will run out. That these differences have arisen from the continuation of time longer than some anticipated, should not be disguised. Disappointed as to particular points of time, others have by necessity been assumed as the period of the consummation. And yet, it should be kept in mind, that the year, the general period believed to be the time of the end, is not yet near expired. So there is no good ground for the exultation of the wicked, on the one hand, or for the despondency of the believers in this period, on the other. But while this subject is before the mind, and while there is more or less doubt as to the point of time at which to expect the end, I have thought it my duty to present another view, reaching beyond the limits fixed, which all candid persons must think worthy of attention and examination. The view I offer, and the reasonings by which it is sustained, are the results of several months' reflection and study. I know the hazard I run in offering the view to the public. I understand that I shall expose myself both

to the friends and enemies of the advent at hand. By the latter it will be regarded as tantamount to a renunciation of my former views; by the former, it will be looked upon as a fundamental element of the system. But I regard it as neither. As to time, it has been, and is now admitted, that the connection between the 2300 days of the eighth, and the seventy weeks of the ninth of Daniel, is the fundamental point. To that I adhere with the most entire confidence. As I now view the subject, the connection is as plain as that between the two chapters. And I much marvel, that all do not see it. It will be seen, then, that my view rest upon the same principles of interpretation and methods of computation as the other. The only difference consists in the termination of the period cut off from the long number of 2300 years. The end of that period must determine the beginning and end of the remaining portion of the time. With our opponents, the great point of dispute has been, the existence or non-existence of that connection. Those who have admitted it, we have reckoned with us; those denying it, have been regarded as our opponents. There has hardly been an instance of one admitting the connection, who has not been willing to class himself with us. So we may safely say, both as a matter of fact and of experience, the connection has been the fundamental principle in the calculation of time. And we are fairly entitled to all that can be made of the connection. On that the calculation mainly rests; on that it must fall, if it fall at all. If there has been a mistake as to the termination of the seventy weeks, and, as the result, a corresponding mistake as to the end of the whole period of which they are a part, it cannot effect the system at all. The system, as to time, is based on the connection; till that is disproved, it is firm and unshaken. And it seems, that Mr. Miller might be forgiven the mistake he has made, if, indeed, it is one, as he has followed the first expositors as to the termination of the 70 weeks. But if he has erred with them, it disproves nothing that is essential to his calculation.

The main light I have received, as to time, has been reflected from that connection; and yet other prophetic periods, as well as the signs of the present day, have contributed to increase its brilliancy and intensity. But that has been my chief dependence—the main basis on which has rested my faith. To that I was converted; to that I strongly adhere. But as to the time of the completion of the seventy weeks, I have always had some doubt; and, consequently a doubt of equal strength as to the termination of the period of which they are the first part. And yet the weight of evidence seemed to be in favor of the common view, that that period ended at the crucifixion, and on that I rested. And yet I did not rest there with such confidence as to lead me to assert, with any degree of positiveness, that the whole period would expire the present year. The preponderance of evidence was in favor of that opinion, and I so stated in my discourses. And yet, for another reason, I maintained that in all probability, the present year would run out. But after the most patient and diligent examination, with all the helps in my reach, I am very well satisfied, that our Lord was crucified in the middle of the seventieth week of Daniel, leaving three years and a half of the 490 unfulfilled at his death. This will, of course, make a corresponding difference in the termination of the whole period.

But I am convinced, that the event, so solemn, and so evidently near, will so transpire, as not to gratify the pride of mortals. All, in some respects, will be disappointed. Pride of opinion will be humbled. I would then be cautious and slow in saying that the event will occur in accordance with my view. I would only state what appears to be the most probable period for the end to come. But it may be sooner; even before this article shall be finished. I would watch, believing as I do, that we are living in the last portion of prophetic time.

AN ATTEMPT TO SHOW THAT CHRIST'S DEATH OCCURRED IN THE MIDDLE OF THE LAST WEEK OF DANIEL.

The proof I shall offer will be both colateral and direct. I will begin with the

COLATERAL EVIDENCE.

The prophecy of the seventy weeks, evidently fixes the limit to the probationary time of the nation of the Jews. "Seventy weeks are determined upon thy

people." This could not mean that so much time should be the measure of their national existence; for, in that case, the seventy weeks extended to the fall of Jerusalem. Nor could it mean that this period was assigned merely for the purposes of the Messiah's mediation. For those purposes partly, and, from their importance principally, that that period was determined, or cut off, there can be no doubt, but not wholly. In that view, it would not appear why the period was said to be determined upon Daniel's people. The time was decided upon, or assigned for them, as well as for the deeply interesting events connected with the mission of the Messiah. And this could mean nothing less than the measure of their national probation. But the events which the same prophecy describes as those that should distinguish and close up that period, confirm and establish this view. "To finish the transgression, and make an end of sins." In the light of the clause we have been considering, but one construction of these seem natural or admissible—the completion or filling up of their national sins, and thus to seal their doom. This is the construction commonly put upon these clauses, by our writers and lecturers. And it is unquestionably the true one. This being so, the completion of the seventy weeks would seal their fate as a nation. Now the point is, whether this was done at the death of Christ. This could not be so, because God confined the ministry of the apostles exclusively to that people, for at least three or four years after that time. This fact is wholly irreconcilable with such an idea. Though they had a universal commission, they were expressly required to BEGIN at Jerusalem. See Luke, 24: 47. Can it be believed, that they were to begin their ministry in the metropolis of a reprobated nation, and that they would be confined in their labors to that people for several years after their probation had ceased, and their doom was made certain? It cannot be. But, the view I entertain accounts for the fact—the seventy weeks, cut off for them, had not expired. This view offers an explanation; the other leaves the matter wholly inexplicable. But it should be answered, that the apostles did not understand, and consequently did not obey their commission, during that period, it may be remarked, that this would be leaving a path, because of a difficulty, and taking another having a much greater one. Did God suffer them to throw away their labors for several years, at the very beginning of their ministry? or did he permit them to practice an error for this length of time, when it was promised that the spirit, which they had, should lead them into all truth? I cannot entertain such views of Him under whose auspices the first Christian ministry commenced its operations. And, besides, we shall see, when we come to consider another part of this prophecy, that this course was a fulfillment of a divine prediction. So this I urge as a strong colateral proof that Christ was cut off in the middle of the seventieth week. I invite particular attention to this point.

And it may be stated here, that the opinion that the seventy weeks ended at the death of Christ, by most embracing our general views, has been given up. They have been driven to this, by the delay of events longer than was consistent with that view. Consequently other and more future points of time have been sought as the termination of those weeks. Some writers have seized upon the day of the Ascension, others the day of Pentecost, others a day farther future, as the end of that period. But time has swept on, and proved, by its resistless march, all such opinions false and unfounded. And now all must be problematical and uncertain. Let us, then, resort again to the sure word of prophecy, to whose unerring light we shall do well to take heed.

DIRECT PROOF.

This is found in the simple letter of the prophecy. "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Two points need establishing, and all will be plain and incontrovertible. The first is the meaning of the cessation of the sacrifice and oblation. The 2nd is the meaning of the word midst. As to the first, I remark, that there has been but one view of this, and that is, the supersession of the Jewish sacrificial service, by the offering up of the great antitypical sacrifice. When Christ died the Jewish service, being only typical of that event and its effects, ceased; not, however, as a matter of fact, but as to its binding obligation and significance. The Jews continued to offer their sac-

* Though I have heard of others advocating this view, I have not been able to learn by what methods they sustain it.

offices according to law, but they had no validity, or efficacy, or significance. This is the only sense in which that service has *ceased*. And it could not have ceased in this sense, at any other point, or by any other event, than the death of Christ. This is made so plain by the lucid and cogent reasoning of Paul, in his letter to the Hebrews, as to preclude all doubt respecting it. (See vii, viii, ix and x, chapters.) The point of his argumentation is, that the death of Christ rendered obsolete and ineffectual the sacrificial service. Then the cessation of the sacrifice and oblation, is the same in fact, as the death of the Messiah. And of course, at whatever point the one occurred, at that occurred the other. This is so plain as to admit of no controversy.

The only remaining enquiry, to be disposed of, is the meaning of the word *midst*. If the cessation of the Jewish service was effected by the death of Christ, and this was in the midst of the week, the meaning of this word will determine the period of the event. That the event took place within, or at the end of the seventieth or last week, all admit. This is plain from the fact, that 69 of the 70 weeks were to reach to the Messiah, or the time he was proclaimed as such. So the other events are confined, from necessity, to the last week. The question then is, did the event take place at some point *within*, or at the *end* of this week? The word *midst* must determine this, in the light of other portions of the same prophecy. And I will first remark, that it does seem that no one who lays claim to candor and sense, will maintain that *midst* means the *extreme end* of the week. This is too absurd to be done. And yet this is the inevitable result of the reasoning by which that view is supported. If Christ preached seven years, as is maintained, he must have died at the extreme end of the week. But is this in the *midst* of the week? I think not, unless language has changed its meaning. But a Brother attempts to avoid this difficulty, by presenting a view that is entirely new. After giving his readers some instances of the use of the word *midst*, in the Bible, he thus concludes: "All these expressions show, that the phrase 'in the midst of,' denotes no more than, some where *within* the thing spoken of. It may signify throughout the entire period, or place, spoken of. Thus, in the text under consideration, I understand it to signify, that the Messiah was to cause the sacrifice and oblation of the Mosaic law to cease during the entire period of his ministry." The reason he gives is, that he never sent a soul to offer those offerings, under the law, as a *condition* of any benefit he might have bestowed upon them. See "Bible Examiner," pp 53, 54. This cannot be admitted for several reasons. This would make the word *midst* entirely useless, and not only so, but liable to mislead the reader. The prophecy says, "And he shall confirm the covenant with many for one week: and in the *midst* of the week he shall cause the sacrifice and the oblation to cease." With the author's view it should read, "And he shall confirm his covenant with many for one week: and cause the sacrifice and the oblation to cease." This would be making the confirmation of the covenant, and the causing of the Jewish service to cease, *two branches* of labor, *carried along together*, and occupying the *same time* for their completion. But let any one look at the prophecy as it reads, and he will see that for the cessation of the Jewish service a specific and definite point of time, *within the week*, during which the covenant shall be confirmed, is intended to be given. The *whole* week would be occupied in confirming the covenant; but the *midst* of the week would abolish the sacrificial service. It must be plain, therefore, that the word *midst* in the prophecy, is a designation of a particular time, within the week, for that abolition to be effected. 2. I cannot admit the above view, for it makes the ministry of Christ, and not the death of Christ, abolish the Jewish service. The language of the Brother is, "I understand it to signify that the Messiah was to cause the sacrifice and oblation of the Mosaic law to cease *during the entire period of his ministry*." This cannot be so, because *fact* and the *scripture* are against it. It is a fact, in opposition to the statement of the Brother, that the Saviour, so far from treating as obsolete and of no force, the sacrifice of the law, acknowledged their validity and obligations by his observance of them, to the last. The very evening before his crucifixion, and almost the last act he did, he, with his disciples, partook of the passover, which was prepared accord-

ing to his own direction. See Math., 26: 17-19. Mark, 14: 12-15. Luke, 22: 7-16. All know that the Passover was a feast of the law, and not only so, but a feast that involved sacrifices. See Exodus, 12: 3-13. Did the keeping of this feast just before the crucifixion, look like "causing the sacrifice and oblation of the Mosaic law to cease during the entire period of his ministry." Was not this observance after the close of his ministry, since he was immediately after taken by a band that went out for the purpose, and conveyed to the High Priest? So he admitted the binding obligation of the ceremonial service, *down to the period of his death*. And in no instance, I must say, did he attempt to absolve his disciples from their obligation to obey the prescriptions and forms of the law during his ministry. His doctrine was, when the weightier matters of the law were unprotected, and the smaller scrupulously observed, "These ought ye to have done, and not left the other *un-done*." And hence it is plain, that the statement of our Brother is opposed to *fact*. And it is equally opposed to *scripture*. One thing all will allow, which is, that the old covenant was the basis of the Jewish service, and gave it all its force and obligation; and as a consequence, that the abolition of that service was effected by superseding that covenant. This the letter to the Hebrews and other apostolic epistles make so plain, as to command the assent of all. When, then, was that covenant superseded? Paul shall answer. "And for this cause he is Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb., 9: 15-17. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 13. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to his cross*." Col. 2: 14.

These passages teach—1. That the New Testament had no force until the death of Christ; and as a certain consequence, that the Old one continued in force *until* that time. 2. That the old covenant was actually abolished by that death. Hence the ceremonial service did not cease, or lose any of its force until Christ expired. To maintain it did, is to be guilty of the absurdity of declaring, that the prescriptions of a code cease to be binding while the code is in full force. I think the brother will not do this. Then he must concede, or withstand the Apostle, that the ministry of Christ did not actually *lessen* the obligation of the sacrificial service; and that, therefore, "during the entire period of his ministry," he did *nothing* to cause it to cease. 3. The view taken by that brother, is opposed to the well known law of types. A type must have force until its anti-type is come. This, heretofore, all have admitted. When, if so, did the Jewish sacrifices cease, as to force and appropriateness? Manifestly when the "offering of the body of Jesus Christ once for all," was made. If so, the sacrifices of the law retained all their force to that period, and did not cease during the entire period of the Saviour's ministry. But the common way of disposing of the difficulty, is to resort to a new rendering of the Original word, translated *midst*—viz. *last half*. This rendering has been adopted by almost all the writers and speakers on this subject. But I have the strongest objections to it. I object to it, because it leaves the death of Christ, as to time, indefinite and unrevealed. The nearest we can arrive at, is *three years and a half*. The last half of the week must be this length of time, as the whole week is seven years. Now in what part of the last half he died—whether at the first or last part, or *midst*—is, as to the prophecy uncertain. And there is no other specific designation of time, in any other portion of the prophecy, fixing the exact period of that event. It is said, in verse 26, "And after three score and two weeks shall Messiah be cut off." But this, as all can see, is insufficient to fix the *exact* point of time when he should be cut off. And the 24th verse, as it draws a circle of time around certain unarranged and unclassified events, is suitable to relieve this point. Seventy weeks were detached from the long period for the accomplishment of those events: but it is not

stated, until the explanations of the verses following, at what point, within those limits, each event should take place. So it is most evident, that the clause in dispute is the only part of this prophecy that is intended to approach to exactness as to the time of Messiah's death: and if this does not, if it is left uncertain as to three or four years, we should be the last persons to fix on the year for the end. 2. I object to this rendering, because it is one that is clearly resorted to, to avoid a difficulty without reference to the meaning of the term. And it should be added, that the difficulty sought to be avoided, is the result of a refusal to give to all parts of this prophecy their plain and obvious meaning. It is assumed, to begin with, that Christ was cut off at the end of the week, and it is so plain as to admit of no dispute that the cessation of the sacrifice and oblation was effected by his death, and since this is said to be done in the midst of the week, it becomes necessary to prove that the two constructions harmonize. But instead of this, the difficulty should have led them to suspect that the view was not correct. To permit the prophecy to retain its obvious meaning, leaves no room for the difficulty. 3. This view is not to be received, because it destroys the analogy of this part of the prophecy. These verses aim at classifying the events of the 24th verse, and assigning a definite period for the accomplishment of each. From the going forth of the commandment to the completion of the walls, seven weeks, forty-nine years; from that point to the appearance of Messiah, sixty-two weeks, or four hundred and thirty-four years; from that point to the finishing of the confirmation of the Covenant, one week, or seven years; from the beginning of the last week to the cessation of the sacrifice and oblation by the death of Christ, half week, or three years and a half, making that event occur in the midst or middle of the week. As precision and exactness are aimed at, as to the other events, analogy requires that it should have been in respect to this. And that it was, I cannot doubt. And if a *definite time* was fixed for this event, it is, as before stated, expressed by this word *midst*. And this word cannot express an *exact* period without retaining its common and previous meaning, which is, the *middle or centre*. This is the definition of the word given by the dictionaries, and it is the true idea of the Hebrew, according to our most critical scholars. Webster and Walker define *midst* thus, "middle." Hengstenberg, the most learned and critical author that has ever written on the seventy weeks, says the literal rendering of the Hebrew is,—"And the half of the week will abolish sacrifice and meat offering." He adds,—"That the confirmation of the Covenant extends throughout the whole week, in the midst of which the sacrificial service ceases, shows that this must be, for believers, not a distressing, but a joyful result; that it stands in connection with the destruction of the temple, predicted immediately after, proves that, in respect to the unbelieving part of the people, it is to be considered a judgment. If now we inquire for the cause of this cessation of the sacrificial service, we find it to be the death of the Messiah. That the expression, 'after the 62 weeks' (reckoned from the going forth of the word, after 69,) verse 26, must not be understood, as though the Messiah should be cut off at the very commencement of the 70th week, is evident from the fact, that otherwise his appearance (Comp. v. 25, from the going forth of the word . . . until the Messiah, are 69 weeks,) and his death would coincide; and that we must not go beyond the middle of the 70th week, in which the abolition of the sacrificial service is placed, is plain from the words, 'after 69 weeks.'" See *Christology of the O. Testament*, Vol. II pp. 357-8.

This, then, is the result—
 Completion of the walls, 7 weeks 49 yrs.
 From that period to the appearance of Messiah, 62 weeks 434 "
 Abolition of sacrificial service by his death, half week 3½ "
 Making to the death of Christ 486½ yrs.
 Remaining of the 70 weeks after the Crucifixion, 3½ yrs.
 Thus 490
 486½
 3½
 This view makes the word *midst* mean something;

the other makes it worse than useless—without meaning. The clause in the prophecy could be omitted and nothing be lacking to the other view. *It has no place in it.* And, since with that view the clause is useless, I must think it wrong.

In conformity with the above view, the 69 weeks ended in the middle or last part of A. D. 29; and the first half of the last week extended to A. D. 33, when Messiah was cut off, but not for himself. And the last half of the week reached to A. D. 37, when the confirmation of the Covenant ceased, the probation of the Jews ended, and the privileges of the Gospel began to be made accessible to the Gentiles by the conversion of Cornelius. But as there is an objection to 37 as the year of the conversion of Cornelius, founded on the marginal Chronology of that event in Acts, I will here give the argument sustained by the position in the comprehensive language of another. "Though it may not be in our power to fix with precision the time of the conversion of Cornelius from the narrative of the Acts, yet it is easy to show that the date given to it in the margin of our Bibles, which is wholly arbitrary and unsupported, must be too late; and that the year 37 agrees much better with the facts that are known. The stoning of Stephen took place in 34, or early in 35, and the conversion of Paul in the course of 35, to allow time for his two visits to Jerusalem mentioned in Galatians, with an interval of three years, and fourteen years between them: all occurring before the Council, in Acts xv.: the dissensions leading to which are referred to in Gal. ii. 11; and which Council could not be later than 52. Paul's first visit to Jerusalem, was therefore in 38, and Peter was at Jerusalem, Gal. i. 18; and the persecution raised about Stephen had ceased. Acts ix. 31; xi. 19. But at this visit to Jerusalem, Paul received his commission to go to the Gentiles, Acts xxii. 21; and began to dispute with the Grecians, Acts ix. 29; at the time when the disciples at Antioch did the same; Acts xi. 20: all which proves that the door had then been opened to the Gentiles by the conversion of Cornelius, as otherwise these proceedings could not have been sanctioned by the Church in sending forth Barnabas, Acts xi. 22, and their even sending Paul to Cesarea, the abode of Cornelius, Acts ix. 30, indicates the same thing; and Barnabas sought his help as the chosen vessel to the Gentiles, Acts xi. 25, ix. 30.

The conversion of Cornelius, therefore, must have taken place before 38. We should recollect that the transactions in the Acts are not given in the regular sequence of time, but one narrative is followed out to its close, and then another taken up, though it should require going back in the order of time: as is evidently the case, chap. xi. 19, which returns to chap. viii. 1.*

If, then, as the foregoing reasonings and facts compel us to conclude, the 70 weeks terminate in A. D. 37, at the conversion of Cornelius, to reckon from that point 1810 years, the remainder of the 2300 will bring us as their end to 1847 of the vulgar reckoning. That we must regard as the most probable period for a completion of this most important prophetic number. I say probable period; for a chronological computation, embracing so long a period, and encountering more or less discrepancies and difficulties at every step, cannot be pronounced to be certainly accurate. A too confident and dogmatical way of treating such questions, is not to be encouraged, or approved. And yet in this case, it may be safely stated, that it is hardly possible that the result given should be far from the truth. It is believed to be the most accurate that the question admits of with the present light respecting it.

OBJECTIONS CONSIDERED.

1. An objection to the view presented is founded upon the clause in the prophecy, "And he shall confirm the Covenant with many for one week." It is inquired how he could do this for one week, and be cut off in the middle of the week. This will admit of several answers. And first, it is not necessary that we should understand, that he, by his personal agency, would confirm the Covenant the whole week. He might do it partly himself, and partly by others. What one does by another, he does himself. Second, Mr. Ferguson and Mr. Miller both maintain that Christ did not, in his own person, confirm the Covenant but half of the week. If Christ did it by another agency half of the week, the objection loses

its force; and the other question is left open as to that agency by which it was done. Third, it is better in accordance with the fitness of things, with facts and the Scripture, to maintain, that the Apostles confirmed the Covenant the other half of the week; which, if true, will not only be a sufficient answer to the objection, but will constitute the highest proof of the main point sought to be established by this article—that Christ's death took place in the middle of the week. John did not preach the New Covenant, but merely prepared the way for it to be preached and confirmed. He did not agitate the question of Covenants, nor teach that the New was to take the place of the Old. This was a work left to Christ and the Apostles. It was a work wholly confined to the Jews; the Gentiles having no difficulties about covenants. The great difficulty with the Jew was, to give up the Old with its service, and adopt the New with its faith. I say, therefore, that this was a work wholly confined to the Jews. And this fact furnishes an additional reason why the apostles were confined in their labors to that people, for several years after the Crucifixion. And so they were fulfilling two parts of the prophecy—*filling up the remainder of the seventy weeks, and completing the other half week allotted to the confirmation of the Covenant with many.* But the Bible settles the question as to those by whom the Covenant was confirmed, in a most decisive manner. "How shall we escape, if we neglect so great salvation; which AT THE FIRST began to be spoken BY THE LORD, and was CONFIRMED unto us by THEM THAT HEARD HIM; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. 2: 3, 4. Here, in the plainest terms, we have Christ beginning and the Apostles completing, the establishment or confirmation of the Gospel or Covenant. No testimony could be more to the point, or more decisive. And, as before remarked, it accomplishes the double purpose of annihilating the objection, and demonstrating the correctness of the view presented above. And we shall soon see that it will answer another end, with equal force and pertinence. Fourth, in the Hebrew the word he is not found, but, according to the well known usage of that language, the week is the subject of the clause. Hengstenberg thus renders it: "And one week will confirm the Covenant with many." And he adds, "Both opinions are erroneous that the Messiah and the heathen prince is the subject of this clause, since the mention of neither preceded it. The week is the subject. And to show that this is in conformity with the usage of the Hebrew, he quotes Job iii. 8—10.—xxx. 17. Psalms lxxv. 4. Mal. iv. 1. In all these passages, the subject is similar to the one in the clause under examination. In Malachi, it is said, "The day that cometh shall burn them up." If the day shall burn them up, the week might confirm the Covenant. See *Christology of the Old Testament*, Vol. II, p. 354.

But waiving this criticism, the foregoing considerations must be sufficient, with the candid, to render nugatory the objection so commonly urged against the view here advocated.

To be Continued.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 5, 1843.

THE MIDST OF THE WEEK.

Our brother asks if this is not so? We think not. We have given the argument of our brother a careful perusal, but can find no reason to change our previous views on this point. We have published it because we are willing to give both sides of the question, but our brother is alone responsible for his views.

The difficulty which some have found in the phrase above referred to, is a point which we had occasion to consider before we embraced the time; and we can see no more force in the argument for

1847 now, than we could when we weighed the evidence of the time, advocated by Mr. Wolf, which is the same as in the preceding view,—and were obliged to give the preference to that of Mr. Miller. To those who have never given this phrase any particular thought, the above view may seem at first somewhat plausible; we will therefore give, in short, the reasons which obliged us to come to a different result from that to which our brother has arrived. In the first place, his criticisms on the word *midst* are not to us satisfactory; and in the 2d place it can make no difference with the end of the 70 weeks, whether our Saviour was crucified in the middle of the last week, or not till the end of it: that would effect the year of the crucifixion, and not the end of the 70 weeks.

1st. The word "*midst*." We can never settle any question by a criticism on a word which is a mere translation: when the meaning of a word is disputed, it is necessary to examine the correctness of the translation first, and then the word substituted. To base any thing on the word *midst*, it is necessary to show that it means nothing more or less than centre. Our brother quotes Webster, as defining it "middle". By this simple quotation we should suppose it was its only meaning; but on turning to Webster, we find that he defines it, "contracted from *middest*, the superlative of *mid*;" he quotes Dryden as using it for "the middle," and then says, "the phrase '*in the midst*,'—the phrase which is now under consideration "OFTEN signifies *involved in, surrounded, or overwhelmed by.*" He says it is "poetically used for *amidst*," and by Milton for "in the middle." If therefore it often signifies *included in, surrounded, or overwhelmed by*, it must be shown by the original not to mean that in this case, or any criticism on it fails. *Amid* or *amidst* is defined by Webster to be "middle, among, mingled with, surrounded, encompassed, or enveloped with." If the word *always* denoted *middle*, it would not prove enough to fix it in the centre of the week. The first definition which Webster gives "middle," is, "equally distant from the extremes;" but he also describes it to be "intermediate, intervening," "the time that passes, or events that happen between the beginning and the end." It will therefore be seen that with the great latitude which Webster gives to this phrase, it cannot be made a pivot upon which to turn a chronological question, independent of the original. We will therefore see if the Hebrew necessarily obliges us to understand it as meaning the centre of the week.

The following are some of the different readings of the original:—

Dr. Prideaux says that the word in the original Hebrew is *Chatzi* which signifies the *half part* and not the *midst*.—Prideaux Con. vol. 1, p. 247.

Ferguson adopts the same reading, and ends the week at the crucifixion.—Astronomy, p. 356.

The Rev. Job Orton, S. T. P. says, "in the midst thereof," should be rendered in the half part thereof.—Ex. O. Test, vol. 6, p. 214.

In a "Sixfold commentary" on Daniel, printed A. D. 1610, it is translated "and in the middles or half of the week, he shall cause the sacrifice and oblation to cease," some read thus, "the half of the week shall cause to cease" p. 264. Again it reads, "In the half of the week he shall cause the sacrifice to cease."—p. 355.

R. Shelano says, "in the midst of the week i. e. in the fourth year of those seven."—lb. p. 355.

* Pym. Appendix, pp. 118, 119.

(moveable)

Houbigant gives "in the middle of the week." Clark's Com. vol. 4, p. 606.

Hengstenberg reads, "and the half of the week will abolish sacrifice and meat offering."—Christology, vol. 2, p. 357.

Dr. Hales translates it, "and half of the week shall abrogate the daily sacrifice and oblation." New Anal. Chro. vol. 2, B. 1, p. 563.

Bishop Lloyd, reads it, "in the latter half of the one remaining week,"—Ken. Astro. Chro. p. 18.

Kennedy says, "and in the half of the week,"—Ib. p. 669.

A Hebrew scholar of high reputation, remarks as follows:—

"The word חָצִי *châtzi* is a noun derived from the verb חָצָה *châtzhâh*. This verb in its general sense signifies "to divide," (i. e. into any number of parts.) It has a special signification of *dividing into two parts*, or "to halve."

In the first of these significations, the verb occurs in Judges 9: 43. "And he took the people and divided them (וַיַּחֲצֵם *wayyechetzem*) into three companies. Job 41: 6, (in Heb. 40: 25,)—"Shall they part him (וַיַּחֲצֵהוּ *yechetzûhû*) among the merchants." Daniel 11: 4,—"and shall be divided, (וַיִּחָצֵק *wethêchâtz*) toward the four winds of heaven."

In the special signification, see Ex. 21: 35, Ezek. 37: 22, 2 Kings 2: 8, Numb. 31: 42, Ezek. 21: 35.

The noun *chatzi*, (or *chetzi* in the absolute form,) occurs in Joshua 10: 13, "midst of heaven," 1 Kings 16: 21,—"half"—(or "one part" unquestionably,) 1 Kings 3: 25, Numb. 32: 33, Joshua 8: 33, 1 Chron. 19: 4.

The noun has a feminine form *chatzôth* with the same signification as the masculine. Ps. 119: 62,—"At midnight," (middle of night,) *chatzôth laylâh*.

The word "midst" is the usual translation of the Hebrew חָצִי *Thâwek* in the construct form חָצִי *Thôk*. See Exod. 14: 6, 23: 25, Deut. 18: 15, Ezek. 9: 4, 15: 4, the midst of it, "wethoko," ("and its middle," literally,) Gen. 1: 5, 2: 9, Exod. 14: 27.

In the passage of Daniel under consideration, the preposition is not expressed because the conjunction *Vau* is prefixed to *chatzi*—thus וַחֲצִי *watchazi* literally, "and a part of the week." I believe the preposition *Beth* is understood, which often signifies "at," "near," "by," or "on," as in 1 Sam. 29: 1, בְּעֵין *"at a fountain, (bâayin)* Ezek. 10: 16, בְּנָהָר *by the river, binhar*. Hence the phrase וַחֲצִי הַשָּׁבִיעַ *watchatzi hashshebua*, translated, "in the midst of the week," should be read, "at a part of the week," that is at the termination of its last part. If this is not so, then we make the three portions of 70 weeks, i. e. 7, 62, and 1, independent measures of duration, contrary to the previous import of the context, and the prophecy necessarily fails."

It will therefore be seen that the original is no more definite, but admits of the same latitude as the translation; and the crucifixion might have been in the middle of the week, near the middle, at the end, or only somewhere near the end, so far as a criticism on this phrase can fix it.

2d. If our Savior was crucified near the centre of the week, it could not affect the end of the seventy

weeks, or 2300 days, unless it is shown that all chronologers are in an error with regard to the nativity of Christ, and the commencement of his ministry. The death of Herod, before which time our Savior had been born, is one of the great landmarks in chronology, there being no point more firmly fixed than this. This is fixed by an eclipse a few nights before Herod's death which is demonstrated to be in the A. J. P. (Aera of the Julian Period) 4710. The vulgar era was not invented till A. D. 532, nor sanctioned by any public act, till A. D. 1431. This era dates from A. J. P. 4714. As soon as the science of astronomy was sufficiently advanced, it was seen, and has never since been denied, that Christ must have been from three to four years old in A. J. P. 4714, from which the vulgar era dates. He must, therefore, have been about thirty years of age in A. J. P. 4740, which is our A. D. 26—7, and corresponds with the 15th and 16th of Tiberius.

The last week must have then commenced in A. D. 26—7, when our Savior was about thirty years of age and began his ministry. Here then we have the only fixed point in the chronology of the seventy weeks.

Hengstenberg in his Christology, Vol. 2, p. 392, in speaking of the seventy weeks, says,

"The extreme *terminus ad quem* of the prophecy, the period at which the forgiveness of sins, the imparting of the everlasting righteousness, &c. should be completed, falls in the end of the seventy weeks. It is, however, erroneous to lay this as the foundation of the chronological reckoning, because it is designated by *no single, accurately limited fact*. Such an one, on the contrary, we find, however, in the close of the 69th week; and we adopt this *terminus ad quem*, the public appearing of Christ, his anointing with the gifts of the Spirit, more readily as the ground of our calculation, since, which is very remarkable, in the history of the fulfillment, it appears also designated with the same chronological exactness, as here in the prophecy; more accurately, indeed, than any other point, as the birth, or the resurrection, or the ascension of Christ."

To extend the 2300 days beyond this Jewish year, it will be necessary to prove that our Savior was not born till A. J. P. 4714, and did not begin to preach till A. J. P. 4744—A. D. 30—31. It may be supposed this is done, by making the crucifixion in the centre of the week; but this cannot affect it, for there has always been much more uncertainty with regard to the time of the crucifixion, than with either of those previous dates. We had supposed, in common with others, before we had examined that point, that Ferguson settled the date of the crucifixion in A. D. 33, by an astronomical calculation, and have so expressed it; but while we find his calculation is correct, it cannot affect the date of the crucifixion. His calculation, is, that the first full moon after the vernal equinox, came on Friday in A. D. 33, and did not thus fall for about 20 years before, or after. This calculation is correct; but it remains to be proved that our Savior was crucified on the first full moon after the vernal equinox. This will be seen by examining the structure of

THE JEWISH YEAR.

According to the law of Moses, the Jews were required to keep their passover in the first month, when they should reap their barley corn, Lev. xxiii. 5, 10—21, "In the fourteenth day of the first month at even is the Lord's passover. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall

reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth-deals; they shall be of fine flour, they shall be baked with leaven, they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace-offering. And the priest shall wave them with the bread of the first fruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be a holy convocation unto you: ye shall do no servile work therein. It shall be a statute for ever in all your dwellings throughout your generations."

According to this requirement, the Jews began their year with the new moon nearest the barley harvest, which made that feast a moveable feast, and the year sometimes began earlier, and sometimes later, varying as the barley ripened earlier or later, and the new moon came near to the time of the harvest.

The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years as there were barley harvests, and no more.

Horne says of the Jewish year,

"The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews termed it) was celebrated. Ex. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and eight hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred

commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar." Horne, Vol. III. pp. 166, 167, 297.

Faber says,

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of green ears, at which time in Judea the harvest was beginning; and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the ending of the vintage. Now, these feasts were thus observed.—The Passover they celebrated on the fourteenth day of Nisan or Abib, by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a Sabbath: and on the morrow after this Sabbath, as being the beginning of the barley harvest, they were directed to bring a sheaf of the first-fruits for a wave offering before the Lord. The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of ingathering, because it was celebrated after they had gathered in their corn and their wine. If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumary days, nor occasionally regulated by monthly intercalations, it is evident, that all the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib, and the other to the fifteenth day of Tisri, that they must similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into opposite seasons of the solar year? How could the Jews, in the climate of Judea, offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year, unless Abib were always a vernal month, and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days, without some expedient to make those years fall in with solar years." Faber, Vol. I. pp. 12—14.

In the commencement of the Jewish year no reference was originally had to astronomical accuracy. They reckoned from the first appearance of the moon. And we are informed that on the appearance of the moon near the ripening of the barley harvest, if from the appearance of the harvest it would be ripe by the 14th day, they made that the commencement of their year; but if it would not be ripe till after the 14th day, they added the whole of that moon to the old year, and commenced their year with the first day of the next moon. This was the custom of the Jews till after their dispersion by the Romans, when being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were, it was observed earlier, and in some, later.

In order, therefore, to have the observance of the Passover uniform, the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox.

According to this astronomical arrangement, the months in the present Jewish year are arranged as follows,—

Names.	Time of Commencement.	Festivals.
Abib or Nisan,	April 1st.	Passover. 14th April
	In the Rabbinical year from Creation, 5603.	Unleavened bread, 15th April.
	Note.—This year began September 5th, 1842.	First fruits of Barley Harvest waved, 16th April.
Iyar or Ziv,	May 1st,	Last day of feast of Unleavened bread, April 21st.
Sivan,	May 30th.	Pentecost, or Feast of Weeks, June 6th.
Tammuz,	June 29th.	
Ab,	July 28th.	
Elul,	August 27th.	
Tisri, or Ethanim,	Sept. 25th.	Feast of Trumpets, Sept. 25th. Lev. 23: 24, 25. Numb. 29: 1.
	Rabbinical year from Creation, 5604.	Fast of Expiation, Lev. 23: 27. Oct. 4th.
		Feast of Tabernacles, Oct. 9, Lev. 23: 34, 35.
		Octave of Feast of Tabernacles. (Lev. 23: 36.) Oct. 16th.
Marchesvan, or Bul,	Oct. 25th.	
Kislev,	Nov. 24th.	Feast of Dedication, Dec. 18. Lasts 8 days.
Tebeth,	Decr. 24th.	
Shebat,	Jan. 22, 1844.	
Adar,	Feb. 21st.	Purim, March 5th. Esther 9: 19.

End of year 20th March, 1844, Wednesday.

"This table is founded on the Rabbinical calculation which makes the first day of Nisan commence with the new moon, nearest the day on which the sun enters Aries (or at the vernal equinox). It ought, however, to be observed, that the Caraites Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear, at Jerusalem, until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews in Palestine, in an article published in the American Biblical Repository, for April, 1840, makes the following remarks on this subject: 'The season for the feast of unleavened bread is thus defined in Ex. xiii. 4. "This day come ye out, in the month Abib." Also Ex. xxiii. 15, "Thou shalt keep the feast of unleavened bread in the time appointed of the month Abib"—Lemôd chodesh haabib, literally, "at the season of the month of green corn," as is evident from the parallel word in Exodus ix. 31, "and the flax and the barley was smitten, for the barley was ('Abib') in the ear." But at present, the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz. by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast, although the chodesh haabib may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law.—Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraites Jews observe it later than the Rabbinical, for they are guided by Abib, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow." In an "Ecclesiastical Calendar" of Palestine, which has been prepared with the greatest care, is the following remark under the month commencing with the new moon of April. "Wheat, zea or spelt and barley, ripen." On the whole, it is probable that the Jewish year, in the time of the Old Testament writers, commenced with the new moon of April, instead of that of March.

John in his Archaeology, says, p. 111, 112, that Moses "obliged the priests to present at the altar

on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year.

The Jewish Rabbins say, that March and Sept. instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat. de Mensibus Hebræorum in Soc. Reg. Goett. 1763—1768, p. 10. et seq.

Of the Caraites and Rabbinical Jews, Dr. Hales says,

"The Rabbinites, held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated by tradition of the elders, and long after, were put in writing, lest they should be forgot. Hence those maxims of their schools, 'the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.' They were reprov'd by our Savior for teaching for doctrines the commandments of men."

"There was a sect of the Scribes called Karaites or Scripturians, who rejected the cabalistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places."

New Anal. Chro. Vol. II. p. 788.

It will be seen, therefore, if the Caraites Jews are correct, (and the Mosaic law settles the question that the Passover cannot be observed till the barley harvest is ripe,) that an astronomical calculation of the day of the week on which the first full moon after the vernal equinox in A. D. 33, would fall, cannot prove the day of the week on which the true Passover would be observed that year, and consequently cannot prove the year of the crucifixion. We said it could not prove the day of the week on which the true Passover would be observed: if the first full moon after the vernal equinox in 33, came on Friday, the next full moon would be 29 1-2 days later. But as the Jews reckoned from the first appearance of the moon, which is seen sometimes 29 and sometimes not till 30 after the appearance of the previous moon, we should have no means of knowing whether the 14th day from its appearance would be on Saturday, 29 days from the 14th of the previous moon, or on Sunday, 30 days from the same period. If, therefore, the Caraites Jews are correct, while the calculations of Ferguson as to the day of the week on which would fall the first full moon after the vernal equinox, are perfectly correct, they give us no certain clue to the day of the week on which the true Passover came, and consequently cannot determine the year of the crucifixion.

Again, even if the Rabbinical Jews were correct, with regard to the moon in which the Passover should be kept, and we could ascertain to a certainty, the day on which the astronomical full moon would fall, yet that might be one day earlier or one day later than the 14th from the day of its appearance. The changing of the moon early or late in the day,

would make one day's difference in the time of its appearance; and therefore the astronomical full of the moon would not, within one day, determine the Jewish 14th of the moon.

Dr. Hales, says, that "From the difference between the times of the true and computed paschal new moon, as calculated astronomically, and computed by such rules as were in use among the Jews formerly, and which may vary a day in their results, we may naturally account for a circumstance noticed in the gospels, namely, that our Lord and his disciples ate the Passover on Maundy Thursday, but the chief priests and their adherents on good Friday," Vol. I. p. 174.

Dr. Prideaux says,—

"Anciently the form of the year which they made use of was wholly inartificial; for it was not settled by any astronomical rules or calculations, but was made up of lunar months set out by the phases or appearance of the moon. When they saw the new moon, then they began their months, which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear. The reason of this was, because the synodical course of the moon (that is, from new moon to new moon) being twenty-nine days and a half, the half day, which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist of 30 days; so that their months consisted of 29 and 30 days alternatively. None of them had fewer than 29 days, and therefore they never looked for the new moon before the night following the 29th day; and, if they then saw it, the next day was the first day of the following month. Neither had any of their months more than 30 days, and therefore they never looked for the new moon after the night following the 30th day; but then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer; and of twelve of these months their common year consisted. But twelve lunar months falling eleven days short of a solar year, every one of those common years began eleven days sooner than the former; which in 33 years time would carry back the beginning of the year through all the four seasons to the same point again, and yet a whole year for the solar reckoning (as is now done in Turkey, where this sort of year is in use;) for the remedying of which, their usage was sometimes in the third year and sometimes in the second, to cast in another month, and make their year then consist of thirteen months; whereby they constantly reduced their lunar year, as far as such an intercalation could effect it to that of the sun, and never suffered the one, for any more than a month at any time to vary from the other. And this they were forced to do for the sake of their festivals: for their feast of the Passover (the first day of which was always fixed to the middle of the month Nisan) being to be celebrated by their eating the paschal lamb, and the offering up of the wave sheaf, as the first fruits of their barley harvest; and their feast of Pentecost, which was kept the fiftieth day after the 16th of Nisan (which was the day in which the wave sheaf was offered,) being to be celebrated by the offering of the two wave loaves as the first fruits of their wheat harvest; and their feast of tabernacles, which was always begun on the 15th of Tisri, being fixed to the time of their in-gathering of all the fruits of the earth; the Passover could not be observed till the lambs were grown fit to be eaten, and the barley fit to be reaped; nor the Pentecost, till the wheat was ripe; nor the feast of Tabernacles, till the ingatherings of the vineyard and oliveyard were over; and therefore, these festivals being fixed to these set seasons of the year, the making of the intercalation above mentioned was necessary, for the keeping them within a month sooner or later always to them." Hist. Jews Vol. I. p. 51.

Geminus, a Grecian astronomer, says, "that when the moon is in perigee and her motion quickest, she does not usually appear until the second

day, nor in apogee when slowest until the fourth." Dr. Hales, Vol. I. p. 174.

Again, Dr. Prideaux says—

"Since the Jewish calendar hath been fixed by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; but this cannot be done for the time before; because, while they went inartificially to work in this matter, by the phasis and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein. And this latter having been their way through all the times of which this history treats, we cannot, when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month, sooner or later." Prideaux Hist. Jews, Vol. I. p. 53.

It will therefore be seen that the argument which rests upon the first full moon after the equinox, cannot fix the Jewish 14th of Abib of the crucifixion; so that while the nativity is fixed, if the crucifixion was in the centre of the week, it must have been before A. D. 33, and consequently the 2,300 days cannot be shown to extend beyond 1843. Ferguson informs us, that "both by the undoubted canon of Ptolemy and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia (who is called Ahasuerus in the Book of Esther,) is pinned down to the 4256th year of the Julian period."—Astron. p. 387.

COMMENCEMENT OF THE 70 WEEKS.

The great argument upon which most have rested to prove the crucifixion in 33, has been that the 70 weeks ended there; but if the 70 weeks must not necessarily end near the crucifixion, this argument is of no avail. The evidence that the 70 weeks end here, independent of the crucifixion, is this. They were to begin with the going forth of the decree to rebuild Jerusalem, from the seventh year of Artaxerxes Longimanus. Petavius commences the reign of Artaxerxes Longimanus in the fourth year of the 78th Olympiad. He says, "in the fourth year of the same [78] Olympiad, Xerxes was slain by Artabanus; and in the very year before that, Darius his son was murdered by Artaxerxes his brother, whom Artabanus accused before him of the fact, and he judged Artaxerxes and condemned him according to his demerit. So Artaxerxes the same year began his reign."—Hist. World, p. 86. The seventh year of his reign accordingly would be the third year of the 80th Olympiad, B. C. 457, J. P. 4257.

Of the "Era of Nabonassar" Jackson says it "was used by the ancient astronomers, both amongst the Chaldeans and Greeks, as Claudius Ptolemy assures us in his astronomical works. It was universally esteemed to be the most accurate chronological computation of all others, most part of it being fixed by eclipses and celestial observations, which were much cultivated and improved from the time of that era."—Chro. An. Vol. I. p. 436. Playfair says, "It is of essential service in chronology; for by means of it all other epochs are connected and adjusted."—Fol. ed. p. 42.

Of Ptolemy's canon which is built upon astronomical demonstrations, Dr. Prideaux says, "Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed;

and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement every where with the Holy Scriptures, it is not for the authority of any other human writings whatsoever to be receded from."—Hist. Jews, Vol. I. p. 242.

The above will show that the commencement and termination of the 70 weeks are independent of the date of the crucifixion.

THE MINISTRY OF CHRIST.

Of the length of Christ's ministry, we have been inclined for some time to believe that it was but about three years and a half. When we say we have been so inclined to believe, we wish to be understood as giving only the opinion of the junior editor, to whom our brother has addressed his article. This opinion we intimated in the Signs of the Times of July 12th last. That he preached but three and a half years has been the prevailing opinion. And the great body of those who thus believed have, consequently, been obliged to place the crucifixion a few years earlier. The crucifixion was never placed in A. D. 33, till the 13th century; and not then till it was supposed it must have been at the end of the 70 weeks. Dr. Hales, who takes the ground that the crucifixion was in the middle of the week, in A. D. 31, gives the following argument to prove his position:—

"The apostolical father, Ignatius, a disciple of John the Evangelist, and bishop of Antioch, the second in succession from Peter, who suffered martyrdom in the reign of Trajan, A. D. 107, in his epistle to the Trallians, gives the following curious and valuable testimony.—Coteleries, Patres Apostol. tom. 2: p. 68.

"God the Word having lived in the world three decades of years, was baptised by John truly, and not seemingly; and having preached the Gospel three years, and wrought signs and wonders, he the Judge, was judged by the false Jews and Pilate, was scourged, smitten on the cheek, spit upon, wore a crown of thorns and a purple robe, was condemned, was crucified, truly, not seemingly, nor in appearance, nor by deception; he died truly, and was buried, and was raised from the dead," &c.

And this is confirmed by the testimony of Eusebius, the learned bishop of Cesarea, who flourished about A. D. 300, in his Demonstration Evangelica, p. 400.

"It is recorded in history, that the whole time of our Savior's teaching and working miracles was three years and a half which is the half of a week [of years.] This John the Evangelist, will represent to those who critically attend to his gospel. One week of years, then, may be reckoned the whole time of his continuance with his Apostles, both before his passion, and after his resurrection from the dead: for it is written, that until his passion, he showed himself to all, disciples and not disciples; during which time, by his doctrines and extraordinary cures, he showed the powers of his Godhead to all without distinction, both Greeks and Jews."

On these two quotations, Dr. Hales remarks: "They are indeed a host against all the discordant and absurd guesses, ancient or modern, about the longer or shorter duration of our Lord's ministry, which, to compare together, bring with them their own refutation. I shall not therefore waste the reader's patience, nor trespass on the limits of this apparatus, by retailing them, in order to be rejected afterwards. Ignatius and Eusebius both assign three years for the duration of our Lord's public ministry; the latter mentions an additional half year, from his baptism to its commencement, during which time our Lord was employed in privately selecting and preparing his disciples. And a critical inspection of the Gospels, especially of John's, (recommended by Eusebius,) will furnish internal evidence, the most solid and satisfactory, of the correctness of this period; by distinguishing the four

passovers which included our Lord's public ministry, and arranging them chronologically, according to the foregoing principles."—Dr. Hales' New Anal. Chro. vol. 1 p. 199—201.

Again Dr. Hales says, "the year of the crucifixion in A. D. 33, was assumed on no earlier authority than that of Rodger Bacon, in the 13th century. Rodger Bacon found by computation, that the Paschal full moon A. D. 33, fell on Friday; and this circumstance led him, and several others, Scaliger, Usher, Pearson, &c. to conclude, that this was the year of the crucifixion. But admitting the computation to be exact, as afterward verified by Scaliger, Newton, Mann, and Lamy. (See Bowers Conjectures on the New Testament, John 6: 4, p. 149,) this very circumstance proves that it was not the year of the crucifixion; for the true Paschal full moon was the day before, Thursday, when Christ celebrated the Passover with his disciples. Besides, Dodwell and Ferguson give different results in their calculations, the former reckoning Saturday, the latter Tuesday, to be the day of the Paschal full moon, A. D. 33. Little stress, therefore, is to be laid on such calculations."

Eusebius dates the first half of the passion Week of Years as beginning with our Lord's baptism and ending with his crucifixion. The same period precisely as recorded by Peter, as including the duration of our Lord's personal ministry: "All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us," at his ascension which was only 43 days after the crucifixion, Acts 1: 21, 22. And the remaining half of the Passion Week ended with the martyrdom of Stephen, in the seventh, or last year of the week. For it is remarkable, that the year after, A. D. 35, began a new Era in the church, namely, the conversion of Saul, or Paul, the Apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formally rejected Christ by persecuting his disciples."—Dr. Hales' New Anal. Chro. vol. 1, pp. 205, 206.

THE DARKNING OF THE SUN AT THE CRUCIFIXION.

Of the crucifixion, he says:

"This obscuration of the sun must have been preternatural, in its extent, duration, and opposition, of the moon, at full, to the sun. It was observed at Heliopolis in Egypt, by Dionysius, the Areopagite, afterwards the illustrious convert of Paul at Athens, Acts, 17: 34, who, in a letter to the martyr Polycarp, describes his own and his companion, the sophist Appollophanes' astonishment at the phenomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then regrade backwards, from the western to the eastern, till his light was fully restored: which they attributed to the miraculous passage of the moon across the sun's disk. Appollophanes exclaimed, as if divining the cause: 'These, O good Dionysius, are the vicissitudes of divine events! Dionysius answered, 'Either the Deity suffers or He sympathizes with the sufferer!' And that sufferer, according to tradition recorded by Michel Syncellus of Jerusalem, he declared to be the unknowable God, for whose sufferings all nature was darkened and convulsed.'"—Dr. Hales' New Anal. Chro. vol. 2, p. 897.

"The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul; Aurelius Cassiodorus Senator, about A. D. 514. 'In the consulate of Tiberias Caesar Aug. V. Elius Sejanus, (U. C. 784, A. D. 31.) Our Lord Jesus Christ suffered on the 8th of the Calends, of April: (25th March.) When there happened such an eclipse of the sun as was never before nor since.' In this year and in this day, agree also the Council of Caesarea, A. D. 196 or 198; the Alexandrian Chronicle, Maxinius, Monachus, Nicephorus, Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus and Petavius, some reckoning it the 10th of the Calends of April, others, the

13th. Amidst this variety of days, we may look on the 26th and 27th of March as the most probable."—Ib. vol. 1, pp. 176 177.

"This most curious and valuable testimony to the fact and reasoning thereon by heathen philosophers, at the very time we owe to Suidas. This testimony is infinitely more important than that of Phlegon's eclipse, which is usually adduced; but which happened the next year, A. D. 32, April 28, by Pingre's tables, which state only one solar eclipse, this year of the passion, a lunation and half after the obscuration, May 10, at 2 in the morning, visible in Asia, and there central."—Ib. vol. 2, p. 898.

Again, he says:—

"If the year of the crucifixion was A. D. 31, as is most likely, it follows from an eclipse of the moon in Pingre's tables April 25th, at nine in the afternoon, that the Paschal full moon, that year fell on the 27th of March, which in the calculations of Newton, Ferguson, and Lamy, and the computation of Bacon is reckoned on Tuesday; but there is sometimes a variation of a day or two in their computations of the days of the week, so that it might have happened on Thursday. On the other hand, Scaliger, Dodwell, and Mann, reckon that Paschal full moon a day earlier, 26th March, and Petavius 23rd of March, vol. 2, p. 374. This shows the uncertainty of the precise day of full moon."—Ib. vol. 1, p. 174.

SIGNS OF THE TIMES.

BOSTON, DEC. 5, 1843.

The Tabernacle.

The following article was published by us in one of the city papers last week, in consequence of the agent of the Tabernacle, letting the house for a concert, &c. which proved to be very obnoxious to our views and feelings.

The religious papers of the city have made the most of it, to injure, and to destroy our influence at home and abroad.

Our friends everywhere, may depend that the brethren in this city have done, and are still doing all they can to sustain the cause. And that nothing inconsistent with the holiest principles of our faith are tolerated among them. The representations of lying prints have been such, that the truth even is so distorted, that they turn it into a lie. The time has now come when they seem to be disposed to make capital of any thing to destroy our influence.

THE TABERNACLE. It will be seen by some of the public prints and placards in the city, that the tabernacle has been occupied recently for a series of concerts, imitations, &c. The representation given of the nature and character of these performances, to the agent, and a part of the committee, were so understood, that they were not inconsistent with the design of letting the house. But it seems that they wholly misapprehended the nature and design of the performances, besides some offensive things were added. When the advertisement came out we were shocked, and the committee unanimously resolved to remove it as soon as it could be done. This they did, remitting the rent, except the mere expenses of the house, not willing to receive money from such (to them) sinful proceedings. We regard the whole circle of amusements, from the Theatre down to the Olio, and even the Museum, as it is now conducted, only in the light of deceptive schools of vice and infamy, so that we could not consent to any exhibition of the kind in the Tabernacle, under any circumstances, nor for any equivalent.

It is due to the gentlemen who engaged the house, to say that we attach no blame to them. They explained things as they understood them. And further, while they occupied the house, every thing was conducted with decorum. But the design and nature of the whole performance being wrong, order and propriety cannot justify or sanctify it.

As Christian men, and citizens, we feel that we owe an apology to the friends and supporters of public morals, and especially to the friends of the advent cause, for having given any countenance, (even by misapprehension) to sinful diversions.

A word more. It is well known that there has been a great deal of gossip about the Tabernacle. We wish to say to the candid of all parties, that it was built chiefly by a few individuals for advent lectures. It was not expected they would occupy it all the time. The committee therefore advertised to let the house for moral and religious purposes when they did not want it for themselves. The rent to be appropriated to the support of the meeting. The rent and taxes are \$1,080; other expenses for lectures, &c. are \$1,000. A collection is taken at each service. This, with the rent thus far, has not met our current expenses. A few individuals have to subscribe largely to sustain the meeting.

Boston, Nov. 29, 1843

J. V. HINES.

THE TABERNACLE, on Sunday last, was thronged. Elder Joseph Marsh, gave two excellent lectures. The Communion was administered to about five hundred. In the evening we gave a lecture on the triumphs of papacy, showing that it will prevail till the Advent of the King of Kings.

MEETINGS, at the Tabernacle Sunday next, at 10, A. M., quarter past 2, P. M. Evening half past 6 o'clock.

PRAYER MEETINGS, at Advent Saloon, Boylston Market, 3, P. M., and 7 o'clock, all the week. No meetings at Chardon St. this week—next week they will be held as usual, on Thursday and Friday evenings.

CONFERENCES. It is thought best to hold several General Conferences in the New England, if time continue, during the winter months. We shall commence the first of the series, in Portsmouth, N. H., the 15th of December. Several Lecturers will be present. We intend to be there. Brethren and sisters in that vicinity will try to attend and help sustain the meeting.

Since the above was written, we have received the following notice for a Conference in Groton. We hope it will be well attended, and prove a blessing to the saints.

CONFERENCE AT GROTON. There will be a Second Advent Conference in Groton, Mass., commencing Thursday, Dec. 7th, 1843. It is hoped that all who wish their hearts cheered—their hopes brightened, and their faith increased, will attend this meeting. Brother F. G. Brown, brother Hawley, and other watchmen are earnestly invited to attend. Dea. Isaiah Cragin, Dea. Walter Dixon, Benjamin Hall, Aaron Mason, Luther Bouelle, Walter Keyes, Daniel Needham, Committee.

NOTICE. A Second Advent Meeting, will commence in Newhampton, at the North Freewill Baptist Meeting-house, on the 8th of December next, at half past 10, A. M., and continue three days or more, if time remains and the Lord will.

Advent Brethren are invited to attend.

D. G. DRAKE.

NOTICE.

A Second Advent Meeting will commence in this place on Saturday, 23d of Dec. next, at 2 o'clock, P. M. if the Lord will, to be protracted as long as will be deemed prudent. Brother Jonathan Hamilton is now in the Province, and has agreed to attend; brethren Churchill and Hovey, of N. H. and brethren John Hamilton and Ames, of Me. are particularly requested to attend.

I would just say to you my brethren, here is a large field that has not as yet been explored, and many who are waiting with much anxiety to hear the servants of God who are engaged in the Second Advent cause.

I am your brother in Christ, waiting patiently his coming.

STEPHEN PARSONS.

Woodstock, Nov. 23, 1843.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 17.

Boston, Wednesday, Dec. 13, 1843.

Whole No. 137.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I. *The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II. *The only Millenium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.*

III. *The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord, my God shall come, and all his saints with him.*

IV. *The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And*

V. *There are none of the prophetic periods, as we understand them, that extend beyond the [Jewish] year 1843.*

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

Review of Isaac Taylor Hinton, No. II.

The greatest portion of this work is occupied with historical extracts, in illustration of the prophecies. Many of these are applied the same as we apply them; and where the application varies from the view which we take, it is usually on some point which does not affect the termination of the 2300 days. While, therefore, we would like to publish all his historical illustrations, our limits will prevent our noticing only what more particularly applies to the question at issue.

Speaking of the Grecian Empire, he says, pp. 50, 52.

"The rough he-goat, is a fit emblem of the Greek kingdom, since the Macedonians were at first denominated *Ægeadæ*, or the 'goats' people;" from a legend, that when the Greeks first emigrated to Macedonia from the south, they were directed by the heathen oracle to

take the goats as their guide in "locating" their new "claims." Caranus, their first king, it is said in the mythic tale, seeing a vast herd of goats flying from a storm, followed them to Edessa, and there fixed the seat of his empire, calling his capital *Ægeæ*, or "the goat's city," and the people *Ægeadæ*, or "goats' people." It is a fulfilment of prophecy singularly minute, that Alexander should name his son by his favorite wife, Roxanna, *Ægus*, or "the son of the goat;" and that some of Alexander's successors are represented on their arms with goats' horns. That the goat came "from the west," requires no comment; on "the face of the whole earth," carrying every thing before him like a whirlwind, and "touching not the ground" for swiftness. This characteristic of impetuosity had been indicated in the previous vision, by the symbol of four wings on the back of the leopard. Nebuchadnezzar, as a lion, had only two; but the conquests of Alexander were to exceed in rapidity those of his predecessor in empire. Dr. Prideaux well describes the velocity of the military movements of the "great horn:"

"He flew with victory, swifter than others can travel; often with his horse pursuing his enemies upon the spur, whole days and nights, and sometimes making long marches for several days, one after the other, as once he did in pursuit of Darius, of near forty miles a day, for eleven days together: so that, by the speed of his marches, he came upon his enemies before they were aware of him, and conquered them before they could be in a posture to resist him: which exactly agreeth with the description given of him in the prophecies of Daniel, some ages before, he being in them set forth under the similitude of a panther, or a leopard, with four wings, for he was impetuous and fierce in his warlike expeditions, as a panther after his prey, and came upon his enemies with that speed, as if he flew with a double pair of wings. And to this purpose he is, in another place of those prophecies, compared to an he-goat coming from the west, with that swiftness upon the king of Media and Persia, that he seemed as if his feet did not touch the ground: and his actions as well in this comparison as in the former, fully verified the prophecy."

The description given by the prophet, of the collision between the Greeks and the Persians, is perfectly graphic. Having described the "ram" (the emblem of Persia) as standing before the river, he beholds the "he-goat with the notable horn between his eyes," running at the ram in the "fury of his power."

The "horn" in the 8th of Daniel that "waxed exceeding great," Mr. Hinton supposes to be "Mahometanism." With this view, the 2300 days are none the less years. As this view does not affect the length of the vision, we will pass over the lengthy argument by which he

* Prideaux' Connection, Part I. book viii.

endeavors to support his view—it having been too frequently refuted by us, to be interesting to our readers. The next question of interest upon which he touches, is the accuracy of the prophetic periods. Speaking of the *five months* in Rev. ix. 10, he admits them to embrace a period of 150 years, but says, pp. 110, 111,

"It may be questioned, however, whether this date, or the dates of prophecy generally, are designed to be *specific* as to a *single year*, or whether, in keeping with the descriptive portions of prophecy, its chronology is not to be regarded as an *outline*, usually regardless of minute points. In the great dates of forty-two months, one thousand two hundred and sixty days, and two thousand three hundred days, or years, it seems very unnecessary to suppose that the events alluded to should transpire *exactly* at the termination of the one thousand two hundred and sixtieth decade of years, or in the last year of the twenty-third century. It is very rarely that a prophetic date is given in terms that admit of a fraction of time smaller than a decade of years; and in one case names only centuries. It is a customary method even now, in outlines of chronology, to throw together events in the same century, or in the same decade; and we apprehend, *all that prophecy means to affirm* in the date of two thousand three hundred days, or years, is, that at the close of the twenty-third century from the proper date of commencement, the events alluded to should take place; but it is not necessary to limit the close of a century to a *single year*; and in the case of the one thousand two hundred and sixty days, it would appear *reasonable* that *any time* between one thousand two hundred and sixty, and one thousand two hundred and seventy, would be sufficiently near *farly* to fulfil the prophecy. Evidently it would have been perfectly *easy* to the same foresight which has given a general date, to have afforded the most minute chronological information, even to the hour of the day in which any specified event should take place; but as the Spirit of prophecy has not seen fit to be minute, it does not become the interpreters of prophecy to be more exact than their great Teacher; in this respect, it is sufficient that "a servant be as his master."

The assertion that "the Spirit of prophecy has not seen fit to be minute," is a mere *assertion*; and is not sustained by Mr. Hinton with the least particle of evidence; it is no less than accusing God of not intending to state the precise truth. The accuracy of the Word of God, and the precision of the prophetic periods which have been fulfilled, need no further defence. We leave him to settle with his Maker this reflection upon his Word.

Mr. Hinton denies that the cleansing of the sanctuary, which is to be at the end of the 2300 days, is the end of the world, but says, p. 121,

"The idea that the 'cleansing of the sanctuary' is a phrase synonymous with 'gathering out the tares' at the great day of 'harvest'; that it refers to the destruction of all wicked men, both in the church and in the world, by the consuming fires of the final conflagration of all things; and that we have arrived at the very last year of the two thousand three hundred, is certainly a supposition, to all, sufficiently startling, and to some doubtless highly alarming. It should be remembered, however, that as 'all things have an end,' it is possible we may have reached the goal of the world's mortal destiny. It is, indeed, our deliberate opinion that we are in the general period of termination of the twenty-third century alluded to by the prophet; and we shall give our reasons for coming to the conclusion that the events alluded to in the phrase, 'then shall the sanctuary be cleansed,' are now actually passing before us."

Again, p. 122.

"At the end of the two thousand three hundred days, the dominion of 'the king of fierce countenance, and understanding dark sentences,' is to 'be broken,' or cease to have a political existence; by which political dissolution, the 'sanctuary,' which had been previously defiled by the occupancy of that power, was to be 'cleansed.' Is there any thing like 'burning the world,' in this language; When the time of the dissolution of the last organized forms of the power of Satan, and the peaceful yet powerful rule of the 'Prince of princes' is just at hand; is this a time in which to predict the cessation of the earthly state, and of course the abrupt termination of the human family, which has never yet filled the globe, (its earthly inheritance)—never yet been blessed by the illuminating and life-giving influences of the Sun of righteousness shining from pole to pole? Whatever other passages may be brought to favor such an idea, certainly the one under contemplation, has no such meaning; that the 'sanctuary' is cleansing, we have no doubt, but not by the process that the advocates of 'the second advent in 1843' imagine.

It seems, therefore, that the modern notion of a temporal millennium, is all that prevents Mr. Hinton from believing the coming of the Lord is at the doors. His arguments for such an expectation, we shall notice as they are given. That we are probably now near the termination of the 2300 days, he has above admitted; and he farther says, p. 123.

"The learned Newton was strongly impressed with the idea that the world would exist in its present state six thousand years from the creation, and then enjoy a Sabbaticum—a state of glorious rest for one thousand years. 'Alexander,' says the Bishop, 'invaded Asia in the year of the world 3,970, and in the year before Christ 334. Two thousand and three hundred years from that time will draw towards the conclusion of the sixth millennium of the world, and about that period, according to an old tradition which was current about our Savior's time, and was probably founded upon the prophecies, great changes and revolutions are expected; and particularly, as Rabbi Abraham saith, Rome is to be overthrown, and the Jews are to be restored.'" We consider it, however, entirely uncertain whether we are not now

within a few years of the termination of the sixth millennium of the world's history."

Lest however he should appear to favor the termination of these periods in 1843, he says, after mentioning the various dates at which the 2300 days have been commenced by different writers, p. 124.

"There is yet a fifth period, to which the commencement of the 2300 days is attributed, which has, at present, many adherents and advocates; the period of the commencement of the seventy weeks, or four hundred and ninety years, which were to transpire from the going forth of the decree for the rebuilding of the temple, to the crucifixion of our Lord; which will bring the termination of the two thousand three hundred days, to the present year, (1843.) The advocates of this theory firmly maintain that the vision of the seventy weeks, (ch. ix.) is not a separate and independent vision, given for the specific and important purpose of leaving the Jews who rejected Christ without excuse, and of identifying in all ages the date of the crucifixion of our Savior; but an appendix to the 8th chapter, for the purpose of establishing the commencement of the two thousand three hundred days. This vision was communicated four years subsequently to that of the third year of Belshazzar; and whoever will peruse them both with a candid mind, will not be able to perceive any connection between them. *There is not the slightest reason whatever for commencing the date of the two thousand three hundred days from the rebuilding of the temple, a circumstance not once even alluded to in the vision in which that date occurs.* While the advocates of this doctrine evince the most laudable diligence in the investigation of Scripture, they suffer their heated imaginations to carry them away to conclusions without any rational foundation, both as to the nature of the events they anticipate, and as to the early date at which they expect their occurrence."

It is much easier to assert that there is no connection between the 70 weeks and 2300 days, than it is to take up the arguments by which such a position is sustained, and refute it. The former he has done; but he has not attempted the latter. The evidence of this connection is, 1st. The meridian glory of the Medo Persian empire, symbolized by the ram, whose horns were at their greatest height and pushing in every direction, with no beast able to stand before him; at which time the vision of the 2300 days was to commence, was not attained till the seventh year of Artaxerxes Longimanus, the very year when the decree went forth for the rebuilding of Jerusalem, from which the seventy weeks were to be dated. 2d. The explanation of the seventy weeks was given in answer to Daniel's prayer for the cleansing of the sanctuary, which was to be done at the end of the 2300 days. 3d. The vision of the 2300 days was all explained to Daniel by the angel Gabriel, except the manner of the time; Peter (1 Pet. i. 11,) shows that Daniel searched *what* and *what manner of time* the Spirit of Christ did signify, Gabriel had been told to make Daniel understand the vision, he had promised so to do, when all was explained but the man-

ner of the time; he says, none understood it and now the same angel Gabriel that Daniel says he had seen in the vision of the 8th, comes to him in the 9th chapter, and says, he is now come to show him and to give him skill and understanding, commands him to understand the matter and consider the vision, and then gives him an explanation of the *manner of the time*, beginning the seventy weeks at the same point where the 2300 days commenced in the previous vision. 4th. The angel says that seventy weeks are *cut off*, (determined) there is nothing given but the 2300 days from which to cut them off, and after passing through the seventy weeks, he glances down to the consummation; so that the vision and the explanation both cover the same length of time. These are the arguments by which the two chapters are inseparably joined together, which no man has yet been able to put assunder or answer, and which Mr. Hinton does not even attempt to reply to. Until he does this, all assertions of his, or others, that there is no connection between these chapters, are of no account.

Of the fourth kingdom, after giving the history of the rise and progress of Rome, he says, page 183.

"We have given this brief and imperfect sketch of the rise and progress of the power of Rome, that the memory of the reader being refreshed, he may perceive more clearly the appropriateness of the peculiar terms by which this portion of history is designated in the page of prophecy; and be convinced of the *absurdity* of applying a phraseology which clearly indicates a power vastly superior to any which preceded it, to the *little affairs of Antiochus Epiphanes*. The terms employed in the prophecy of the image, (Dan. ii.) are so manifestly identical with those of the fourth beast, (ch. vii.) that it is evident they apply to the same tremendous power, and can only be filled out by the history of Rome. As the application of these phrases to the Roman empire is the basis of the whole system of prophetic interpretation, which, as to its general outline, we hesitate not to affirm to be the *only sound one*, the student of prophecy should consider well before he permits the ingenuity of a few modern authors to shake his faith in the system of interpretation adopted by Mede, Sir Isaac, and Bishop Newton, and the great body of writers on prophecy, both ancient and modern."

Again he says, pages 221—227.

"The closing scenes of the Fourth empire are evidently the principal theme of the inspired seers in every age—that to which all the previous portions of prophecy are but preliminary and introductory.

That the prophet Daniel speaks of a 'fourth kingdom,' is not to be denied; that he represents this kingdom as 'dreadful and terrible, and strong exceedingly, (ch. vii. 7,) must also be admitted. Now we appeal to every man of common sense and ordinary information, whether, after the times of Alexander, there was any dominion to which this phraseology can be applied but the Roman? Did any other power, after the Alexandrian, 'devour the whole earth, tread it down and break it into pieces?' (Ch. vii. 23.)

Another circumstance of the greatest mo-

ment in identifying the fourth empire is, that at one period of its existence it had "ten horns." According to the angelic interpretation of the vision, "the ten horns are ten kings [or kingdoms] that shall arise." (Ver. 24.) In the seventeenth verse the angel had informed Daniel that "the four great beasts were four kings which shall arise out of the earth;" in the twenty-fourth verse he says, "the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms." It is evident, therefore, that, upon the principle of interpretation laid down by angelic authority, the "ten kings" are to be regarded as so many kingdoms arising out of the Fourth empire. That this number of kingdoms did arise out of the fragments into which the empire of the West was broken by the power of the barbarian tribes from the North, is a fact that none can deny: that any other empire was ever thus broken into ten parts, no one can prove from history.

Porphyry, the celebrated infidel of the third century, (whose fifteen works against the Christians are lost, although fragments of them are preserved in the writings of his opponents,) endeavored to maintain the position that the prophecies of Daniel were written after the events to which they relate. Of course, to establish this his theory, he was compelled to maintain that none of his prophecies relate to the Roman empire; in order to do this, he, contrary to all the writers of his day, both ecclesiastical and civil, made two separate and successive kingdoms out of the dominion of Alexander and his successors. It might be thought unnecessary to contest the point with an infidel, whose object in this absurd perversion is so palpable; but, singular as it may appear, the celebrated Grotius, who wrote in the early part of the seventeenth century, has endorsed the perversion of Porphyry, and some few names, not without weight in public estimation, in our own times have fallen in with the sentiment.

Against the influence of these writers may be adduced the testimony of heathen historians,* the opinions of Josephus, and other Jewish writers, the early Fathers, Mede, Sir Isaac Newton, Whiston, Daubuz, Bishop Newton, Bicheno, Faber, Irving, Keith, and almost all writers on prophecy; and Scott, Fuller, Clarke, and nearly all Protest commentators.

That we may not be subject to the imputa-

tion of making an affirmation respecting the Fathers, which cannot be sustained, and for the especial benefit of those with whom the opinions of the Fathers have great weight, we insert from Bishop Newton extracts from the writings of several of them. In his Dissertations on the Prophecies may be found the original Latin and Greek.

"Irenæus, a father who flourished in the second century, treating of the fraud, pride, and tyranny of Antichrist, asserts that Daniel, respecting the end "of the last kingdom, that is the last ten kings, among whom that kingdom should be divided, upon whom the son of perdition shall come, saith that ten horns shall grow on the beast, and another little horn shall grow up among them, and three of the first horns shall be rooted out before him. Of whom also Paul the apostle speaketh in his second epistle to the Thessalonians, calling him "the son of perdition," and "the wicked one." St. John, our Lord's disciple, hath in the Apocalypse still more plainly signified of the last time, and of these ten kings, among whom the empire that now reigneth shall be divided, explaining what the ten horns shall be, which were seen by Daniel."

"St. Cyril of Jerusalem, who flourished about the middle of the fourth century, speaking of Antichrist's coming in the latter times of the Roman empire, saith, "We teach these things not of our own invention, but having learned them out of the divine Scriptures, and especially out of the prophecy of Daniel which was just now read; even as Gabriel the Archangel interpreted, saying thus: "the fourth beast shall be the fourth kingdom upon the earth, which shall exceed all the kingdoms;" but that this is the empire of the Romans, ecclesiastical interpreters have delivered. For the first that was made famous, was the kingdom of the Assyrians; and the second was that of the Medes and Persians together; and after these the third, was that of the Macedonians; and the fourth kingdom is now that of the Romans. Afterwards, Gabriel interpreting, saith, "Its ten horns are ten kings that shall arise; and after them shall arise another king, who shall exceed in wickedness all before him;" not only the ten he saith, but also all who were before him. "And he shall depress three kings;" but it is manifest that of the first ten he shall depress three, that he himself may reign the eighth: and he shall speak words, saith he, against the Most High."

"St. Jerome, having refuted Porphyry's notion of Antiochus Epiphanes being the little horn, concludes thus: "Therefore, let us say what all ecclesiastical writers have delivered, that in the latter days, when the empire of the Romans shall be destroyed, there will be ten kings, who shall divide it between them, and an eleventh shall arise, a little king, who shall subdue three of the ten kings, and the other seven shall submit their necks to the conqueror." Theodoret speaketh much to the same purpose in his comment on Daniel; and St. Austin expressly approveth of Jerome's interpretation. "Those four kingdoms," saith he, some have expounded to be the Assyrian, Persian, Macedonian, and Roman. How properly they have done that, those who are desirous of knowing, may read the Presbyter Jérôme's book upon Daniel, which is very accurately and learnedly written."

We hope our Catholic readers (we use the epithet from courtesy, without meaning to ad-

mit its abstract propriety,) will not be severe upon us for holding the same views with Irenæus, St. Cyril, St. Jerome, and above all, their favorite Augustine. It is true, indeed, that these fathers had strange ideas concerning Antichrist; but still their testimony is valid as to the fact of its being a generally received opinion of the early ages, that the fourth empire was the Roman, that after its dissolution ten kingdoms were to arise, and that the "little horn" was to have "three of them plucked up by the roots," to make way for its dominion.

We are by no means inclined, however, to leave this or any other question to be determined simply by the weight of authority; the facts are plain, and speak for themselves; and every man who possesses a moderate portion of knowledge of the history of the times alluded to, is capable of forming a sound and correct judgment on this point.

The fact is, that after the kingdom of Alexander, none other was "strong, terrible, and exceeding great" but the Roman; and another fact is, that the Roman empire, after the dissolution by the Goths, was divided into ten kingdoms, which no other empire was. For this fact we have the authority of Machiavel himself, the zealous advocate of the Papal hierarchy; and Calmet, (one of the most learned of the Roman biblical writers,) upon Rev. xiii. 1., affirms the same, and refers to Bossuet and Dupin as concurring with him. The testimony of these learned Romanists must certainly be considered impartial. The fact that there is some difference of opinion as to the kingdoms which are to be considered as constituting "the ten horns,"* is readily accounted for by the confusion of the times, and the frequent changes of dominion which took place while the northern tribes were settling down into those kingdoms which constituted modern Europe.

The "little horn" is, then, to be looked for as gradually rising up amidst the ten horns, or kingdoms, into which the Roman empire was divided. The reference, therefore, cannot be to Antiochus Epiphanes, who was simply one of the kings of one of the four parts into which the empire of Alexander was divided at his death."

If the whole work was as logical as this illustration of the fourth kingdom, it would be a valuable auxiliary.

* Machiavel thus enumerates them: 1, the Ostrogoths in Moesia; 2, the Visigoths in Pannonia; 3, the Sueves and Alans in Gasconne and Spain; 4, the Vandals in Africa; 5, the Franks in France; 6, the Burgundians in Burgundy; 7, the Heruli and Turingi in Italy; 8, the Saxons and Angles in Britain; 9, the Huns in Hungary; 10, the Lombard, at first upon the Danube, afterwards in Italy.

Mr. Mede reckons up the ten kingdoms thus, in the year 456, the year after Rome was sacked by Genseric, king of the Vandals: 1, the Britons; 2, the Saxons in Britain; 3, the Franks; 4, the Burgundians in France; 5, the Wisigoths in the south of France and part of Spain; 6, the Sueves and the Alans in Galicia and Portugal; 7, the Vandals in Africa; 8, the Alemanni in Germany; 9, the Ostrogoths, when the Lombards succeeded, in Pannonia, and afterwards in Italy; 10, the Greeks in the residue of the empire.

That excellent chronologer, Bishop Lloyd, exhibits the following list of the ten kingdoms, with the time of their rise: 1, Huns, about A. D. 356; 2, Ostrogoths, 377; 3, Wisigoths, 378; 4, Franks, 407; 5, Vandals, 407; 6, Sueves and Alans, 407; 7, Burgundians, 470; 8, Herulians and Rugians, 476; 9, Saxons, 476; 10, Lombards, began to reign in Hungary, A. D. 520, and were seated in the northern parts of Germany about the year 483.

Sir Isaac Newton enumerates them thus: 1, the kingdom of the Vandals and Alans in Spain; 2, the kingdom of the Sueves in Spain; 3, the kingdom of the Visigoths; 4, the kingdoms of the Alans in Gaul; 5, the kingdom of the Burgundians; 6, the kingdoms of Franks; 7, the kingdom of the Britons; 8, the kingdom of the Huns; 9, the kingdom of the Lombards; 10, the kingdom of Ravenna."—Newton, p. 210.

* "A Greek writer, too, and he a grave and judicious historian, who flourished in the reign of Augustus Cæsar, hath a remarkable passage, which is very pertinent to our present purpose. Speaking of the great superiority of the Roman empire to all former empires, he saith, that the Persian was succeeded by the Macedonian, and the Macedonian by the Roman; so that he had no conception of Alexander's erecting one kingdom, and his successors another, but considered them one and the same kingdom. His words are, 'The Macedonian empire having overturned the force of the Persians, in greatness indeed of dominion exceeded all the kingdoms which were before it; but yet it did not flourish a long time, but after the death of Alexander it began to grow worse and worse. For being immediately distracted into several principalities by his successors, and after them having strength to go on to the second or third generation, it was weakened by itself, and at last was destroyed by the Romans. And yet it did not reduce all the earth and sea to its obedience. For neither did it possess Africa, except that part adjoining to Egypt; neither did it subdue all Europe, but only northwards it proceeded as far as Thrace, and westwards it descended to the Adriatic sea. But the City or Rome ruled over all the earth, as far as it is inhabited; and commands all the sea, not only that within the pillars of Hercules, but also the ocean, as far as it is navigable, having first and alone, of all the most celebrated kingdoms, made the east and west the bounds of its empire; and its dominion hath continued not a short time, but longer than that of any other city or kingdom.'"—Dionysius, *Hallycarnass, Antq. Rom.*, Newton, p. 207.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 13, 1843.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

THE SPIRIT OF THE ANCIENT SCRIBES AND PHARISEES.—The Scribes and Pharisees were held in the highest estimation for their wisdom and sanctity: They were not openly profane and impious. Nay. They professed the most decided attachment for the law of Moses, and contended zealously for all their religious rites and traditions: Their prayers were frequent and protracted, and their alms many and bounteous: in a word, their whole religious exterior was beautiful and imposing. And yet these very individuals were our Lord's bitterest enemies. They were the ringleaders in rejecting his gospel, and the chief and almost sole agents in persecuting and crucifying him. They combined in themselves the caviller, the sceptic, the infidel, the hypocrite and the murderer. The blind—unclean spirits—devils—saw and acknowledged Christ to be the Messiah; but these wilful, God-hating Scribes and Pharisees denounced him for blasphemy because he professed himself the Son of God. Look at a few specimens of their deceitful, malicious and satanic character. They could not, or would not take their own law, and from its clear and intelligible pages prove him to be an impostor. Perhaps they thought that this would be attaching too much importance to the pretensions of the despised Nazarene: or perhaps if they should dare to meet the Savior fairly with the law and the prophets laid open, the whole truth might be elicited to their own confusion and shame, as the authorised expounders of that law. See the meanness of their course, however: There is not a particle of the real man in it.—They descend to quibbling—finding fault with him and his disciples for a thousand and one little unimportant trifles, which could in no way perhaps prove or disprove the divinity of his mission, and the truth of his doctrines. It was their chief employ and their supreme glory to discover, if possible, the least inconsistency in Christ and his followers, by which they might hold both up to public distrust and ridicule. The Savior's exposition of the Scriptures, his many and wonderful miracles, were all of no value, if he did not conform to all their ridiculous traditions and superstitious notions. It was proved to a moral demonstration that Jesus was not the Son of God, if he eat with unwashed hands, or partook of his food at the same table with one that was a sinner, or on the Sabbath day satisfied the cravings of his nature by passing through the corn and plucking the ears of corn; or healed the man who had the withered hand; or performed any other like offices of mercy for suffering humanity, on such a consecrated day. Immediately these sanctimonious pretenders affected the deepest con-

cern for the honor of their religion; their sensibilities were outraged, and their indignation had no bounds. But what in heart were these men but base calumniators of Christ, and haters of the very God whom they dissembled to avow. They were a generation of vipers,—hypocrites—whitened sepulchres, who were themselves every day guilty of the most glaring inconsistencies and abominable violations of the weightiest matters of the law. It was impossible for them to bring even a seeming accusation against the Savior, for which he could not in turn oppose the most tremendous acts on their part which would infinitely more than counterbalance his sins, on the ground that they were really deserving such an appellation. Read the 23d of Matt.—They must question his authority to teach, and to work miracles, because he had not derived such authority from their august ecclesiastical body. Did he restore sight to the blind, heal the sick, raise the dead, or cast out devils—it was not necessary to account for this power; that he was a sinner was beyond all dispute, and God must have the praise; it was clear enough that the devil was the great moving spirit in all the wonders he wrought. These men were the most violent enemies of the Bible. They distorted and wrested the plainest texts of Scripture, and sought, by their sophisms and quibbles, to involve the honest inquirer in perfect confusion and perplexity in regard to a correct understanding of the meaning of the Scriptures. They sought every opportunity and used the most cunning arts for putting the Savior to silence. Luke xx. 20. "And they watched him, and sent forth spies which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." Luke xi. 53, 54. "And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." Examine the four books of the Evangelists, and notice how they abound in descriptions of this class of professed religionists. Have we any such characters in these last days? Enough of them, of the very same type precisely. But, praise to the Lord, the world is fast finding it out. Many of them are not as yet mistrusted; perhaps they don't suspect themselves to be of this character; and yet they may be all that is portrayed of the Scribes and Pharisees. We want such exposed, be they among the chief priests or the people. And we exhort all to take the great mirror of truth, and let their own and the hearts of others be correctly reflected before it be too late; let each turn his own watchman, and guard the avenues of his own soul against the specious reasonings and interpretations of certain ones in high places, who are engaged in turning the truth of God into a fable, and thereby undermining the Christian's choicest and dearest hopes. We earnestly beseech all, not to be deceived by modern Scribes and Pharisees.

THE "WATCHMAN" AND "REFLECTOR."—We will not here say whether the editors of the Christian Reflector and Christian Watchman have all the spirit alluded to in the above article. Let our readers themselves pass an impartial judgment. The following, with one or two of a like kind, recently appeared in the Reflector.—

"THE MILLER TABERNACLE IN HOWARD ST.—The remark was very generally made last winter, when the edifice was being built, that in less than 18 months it would be converted into a place of theatrical entertainment. It is not yet 10 months since the house was completed, and the following advertisement, taken from the daily papers, will show that the predictions of the "wicked," respecting the building are more likely to be realized than the prophecies of the Millerites of the destruction of the world in 1843. Our regret is, that some good, but deluded men and women gave largely of their substance towards the erection of this building, which, by its very construction, is almost worthless, except as a place for theatrical exhibitions, to which end it will probably hereafter be devoted, more than to any other purpose."

The writer of the above, as well as his associate and neighbor in the corps editorial, are determined to remain in ignorance themselves, and to do all they can towards keeping those over whom they exert an influence, in perfect ignorance in regard to any clue by which the time of Christ's coming may be ascertained. They will not condescend like men, to give their readers a correct outline of our opinions or to exchange papers with us, by which we may ascertain if they tell the truth about us when they undertake to show up our defects to the world. It is not their province to say any thing good of us; but the moment they can find a peg on which to hang the slightest charge against us, they are all life and energy, as a hungry mastiff is for his meal, and thinking sober men see it.

The editor of the Reflector has not the courtesy to give our humble place of worship its proper cognomen—"The Miller Tabernacle," &c.—let that pass, we are not ashamed of the epithet, Miller Tabernacle, or Millerites, there is something distinctive and tangible in the terms. The "building is almost worthless," &c. We know it is in the eyes of the temple worshippers of these days; it is doubtless an eye-sore to the gentleman; probably his ideas of the tasteful and beautiful are very much outraged by such a rude edifice; an elegant Gothic at a cost of \$50,000 or \$90,000, would be preferable even though it should remain for years unpaid for. The building answers our purpose excellently well, and as to the disposition which may be made of it hereafter, let Mr. Graves not be too eager to turn prophet. We attach more importance to that "sure word of prophecy," which in its course will dispose of the Tabernacle to his and our entire satisfaction. We are sorry that he can bear in mind and have so much confidence in the predictions of "the wicked," while he remains so ignorant of all that has ever been spoken by the mouth of the holy prophets. Was Mr. Graves himself one of those who undertook to prophecy of the awfully desecrating purposes to which the Tabernacle would be subjected before eighteen months should expire? We entreat him to wait a little while, and not be too confident about the destruction of the world; don't let him predict for God, if he does for man. But really what does he care about what is done at the Tabernacle, any farther than proceedings there may yield him another opportunity to hold up the adventists to reproach for that which no high-minded man would blame them. We can assure Mr. G. that we are not as he would insinuate in his paper of the 29th, and as he no doubt so much desires. "Discouraged because their Lord delayeth his coming." Our faith was never so strong as now of seeing the Savior speedily, and we warn brother G. to get himself ready for the event, to cease his scoffing, to repent of the injury which he

is doing the cause of Christ, and to quit the awful work of making havoc of the souls of men. Let him spend the energies that his God has given him in ferreting out the blemishes, inconsistencies and sins of those over whom he is exerting such a widespread influence, and if he has any tears to shed over us, we will cheerfully weep with him, or if any to bestow over those who are slumbering with him on the very verge of the eternal world, deaf to all the calls of God, and blind to all the indications of an approaching judgment, let him shed them freely and speedily, for the time is short!

The following is from the Watchman, a fellow print.

"There was a grand 'entertainment' given last week at the Miller Tabernacle in Howard St. by fiddlers playing on one string, comic songs, etc. etc. which wound up by the introduction of the 'laughable burlesque of Old Nick and Young Nick.' We believe the 'Old Nick' has been the great moving spirit in the Miller farce for the last three years, though heretofore he has found it for his interest to operate behind the curtain instead of coming out openly as on this occasion. We are sorry his progeny are to be handed down in the character of 'Young Nick.'"

Our readers were apprized in our last, of the circumstances which gave rise to these beautiful effusions. We pity the hand that can pen such an article as the above. "The 'Old Nick' the moving spirit in the Miller farce," &c! We have frequently been accused of blasphemy. What shall we denominate this language of Mr. Crowell? Then thousands of ministers and Christians both in this and other lands, are at this moment under Satanic influence, according to the opinion of the editor of the Watchman, and yet this alarming fact is made by him a matter for rude jest! Where is Mr. C. and his sympathizers, that they are not fasting, and weeping, and praying, day and night, that God would in mercy counteract this all-prevailing delusion, and deliver his children from the power of Beelzebub. *How much does he love God's truth?*

We have said enough, we leave such men in the hands of their Maker. They cannot injure us so much as they injure themselves; if our doctrine prove true, they have got a heavy debt to settle at the bar of their final Judge. We shall continue to study to give our enemies no occasion to speak evil of us, or of the doctrine of Christ's coming, as advocated by us. We shall watch and pray for their repentance and improvement, and that the Most High may counteract the poisonous influence of what some of them are publishing and sending broadcast over the Lord's vineyard.

'The Signs of the Times.'

We are now past the middle of the sixth volume. Our hope is, that we may have no occasion to publish another. We feel that our work is about done. The "rest that remains for the people of God," is just before us. "It is nigh, even at the doors." We may "lift up our heads, and look up because our redemption is near."

But, while we wait for the appearing of the Bridegroom we shall be obliged to maintain our faith by all the means, by which we have so successfully propagated, and sustained it thus far. We cannot lay down our weapons, or cease our work till the "dragon is chain-

ed," and the Master appear to glorify his saints. Till then the contest will be more severe. We are to expect more virulent opposition from the churches, and their selfish, worldly, scornful priesthood; and also from the religious press. They seem of late to have lost all respect for truth, or candor, where the despised "Millerites," are the subject of remark. And since they cannot meet our arguments fairly, and satisfy the people of the truth of their exposures, they grasp with eagerness the supposed sins and foibles of the Adventists and publish them to the world in such a way as to destroy our moral character. This done, they suppose the whole enterprise must fail. This is a summary way of doing business; and if they will carry it out perhaps they may find sins enough at home, to make a shaking at least among themselves! And further, if they will carry it out, they must also make clean work, by the overthrow of Patriarchs, Prophets and Apostles! Did not some of them have defects, and sins even? Why do not these hypocrites carry out their own principles in other cases, as well as towards the poor and despised "Millerites"? Who among themselves would stand in such a case?

I am now satisfied that we have nothing of truth or justice to expect from the scornors of our hope. They are filled with indignation, and all means which they can use to injure our feelings, or reputation, or influence, will be used with the greatest advantage.

Under such circumstances, who will, or can, sustain such a domineering, overbearing priesthood? Who can sustain a press that will publish all sorts of slanders and falsehoods, with the direct object of destroying the influence, and usefulness of those who are at least as good and as useful in the world as themselves: that, with a fiendish glee, will ascribe to Beelzebub the work of Adventists for the last three years, the conversion of hundreds of thousands of souls, the restoration of multitudes of backsliders to God and the church, the awaking of thousands of the Watchmen to greater spirituality, and faithfulness in preaching the gospel? This, this, is "all of the devil"! Shall we as Adventists sustain such men? Shall we sustain such a press?

Having nothing to hope from our opponents, we shall have nothing to fear if we act consistently in sustaining the Advent press, and those faithful men who are devoting all to sustain the glorious cause of the "Coming One."

In conclusion then we ask the friends and believers of the Advent whether the "Signs of the Times" shall be supported while it is needed. Shall this paper, that first proclaimed the glad tidings be sustained till the trumpet shall usher in the kingdom of God. What little time remains shall we not double its subscription list, yea, treble it. Why not? This, with other Advent papers, will be the principle medium of truth among us, on the Advent ques-

tion. In vain do we hope for it from our enemies

I plead not alone for this paper, but for the "Midnight Cry" also, at New York: and more, for the *Advent press every where*; still at this crisis, I have heavy responsibilities in all respects to meet, and I can but feel assured that I shall be so assisted by the friends of this cause, that they will be met with honor. What we do must be done quickly. Every man to the work. Courage brethren. God is with us. And has promised to be with us to the end. Amen.

Eleventh of Romans.

MY DEAR BROTHER HIMES:—I have very carefully read over the following extract from the *Carthage Evangelist*, written by brother Scott, on the 11th of Romans; but I can see no formidable difficulty started by his paraphrase, nor yet in the subject itself. Brother Scott says:

"ROMANS 11TH CHAPTER. Dr. Lynd supposed that the return and conversion of the Jews were treated of in this chapter. Their return is not even hinted at, and indeed could not be because they were not then dispersed but were living in Canaan in the possession of their proper and distinct nationality. Touching their conversion to the Christian religion, that is made purely contingent: 'If they abide not in unbelief,' the Apostle says, 'God is able to graff them in.' It is their degradation at the commencement of the present economy and their resumption at the conclusion of it, I apprehend, which are treated of especially in this chapter. For although the possibility of their engraffment is fairly conceded, yet the Apostle assures us it will not occur, but affirms that their present blindness will continue till a specified period—the fullness of the Gentiles. Then 'all Israel shall be saved.' v. 26,

"With no ordinary solicitude have we watched the Second Advent brethren, if perchance they might by a rational interpretation of this Scripture, succeed in harmonizing it with their terrific dogma touching the universal extirpation and destruction by fire of man at the coming and kingdom of Christ. But in spite of our well-known benevolence for these brethren we are constrained nevertheless to affirm that their efforts heretofore have appeared to us vague, forced and unsatisfactory. The Apostle says, 'And so all Israel shall be saved.' This, they affirm, is the spiritual Israel which is to be saved. But this view gives an air of absurdity to the whole passage. Let us read it with this explanation, and we have the following, viz:

1. "It is their degradation at the commencement of the present economy and their resumption at the end of it, I apprehend, which are treated of especially in this chapter."

That their degradation at the commencement of this dispensation is the subject, I freely grant. But I cannot grant that God has given any encouragement of or resumption of the Jews to what they were at the end of the present economy. If I were reasoning with brother Scott, I would ask him "From what did the Jews fall?" He, of course, if he follows out Paul's figure, would say, "they were broken off and fell from the good Olive-tree." I would then ask him, "What was their relation to the good Olive tree?" He would have to say, (if he answered Scripturally,) "They were NATURAL branches." Very well, I would say, "In what did their fall consist?" And he must answer, according to Paul, "In the same thing which is the riches of the world;"—that is, the shedding of Christ's blood.

When that blood, by which he was their brother, was shed he ceased to be a Jew; and the Jew ceased to be a natural branch of Christ. When he was quickened and raised up by the Holy Spirit, that did not restore the Jew to Christ as a *natural branch*. But it did restore the *believing* Jew to Christ as an *engrafted branch*, a partaker of Christ's Spirit, or new life. Thus it was true of every Jew, "if he continue not in unbelief he shall be grafted in again." Then I would ask brother Scott, "Can the Jew ever be restored to that from which he fell, until Christ ceases to be the Savior of the world by resuming his blood and becoming a Jew?" Then, not before, the Jew may be a *natural branch* of Christ. Then again, I would say, "Now brother S. don't be in a hurry:—look at this question fairly.—Is it not from a *natural* relation to Christ, the Jews fell?—and was not that fall, by the death of Christ, for the salvation of the world?"

What he says of our view giving the air of absurdity to the whole passage, (Rom. xi. 25—31,) is all in his eye.

I will give a paraphrase of the passage which you will just put side by side with his, in parallel columns.

W. SCOTT'S PARAPHRASE. J. LITCH'S PARAPHRASE.

"For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part has happened to (carnal) Israel, until the fulness of the Gentiles be come in, and so all (spiritual) Israel shall be saved; as it is written, There shall come out of Zion the deliver, and shall turn away ungodliness from (spiritual) Jacob: for this is my covenant unto them (spiritual Israel) when I shall take away their sins. As concerning the Gospel, they (spiritual Israel) are enemies for your sake; but as touching the election they are beloved for their father's sake, for the gifts and callings of God are without repentance; for as you in times past have not believed God, yet have now obtained mercy through their (spiritual Israel's) unbelief; even so have these (the spiritual Israel) also now not believed, that through your mercy they also may obtain mercy; for God has concluded them all (the spiritual Israel) in unbelief that he may have mercy on all!"

"The gloss imposed in this passage by the Second Advent brethren is in this manner seen to be very unsatisfactory."

W. S.

"For I would not brethren have you ignorant of this mystery, lest ye should be wise in your own conceits (and suppose that the Jews, as a nation, are sometime or other to be converted) that blindness in part (or a partial blindness, not so great, however, as to render it impossible for them to come to Christ and have the veil removed if they will) is happened to Israel, (the Jewish nation) until the fulness of the (times of) the Gentiles be come in: (at which time Daniel will stand in his lot; Dan. xii. 12, 13, and Christ come in glory; Luke xxi. 24. 27. Because Is. chap. vi. 8—, was commanded to pronounce this blindness on them, until the cities are wasted without inhabitants, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land. All this will not take place until that day that shall burn as an oven. But when the fulness of the times of the Gentiles shall be come in) so all Israel (the remnant, that were in the days of Elijah, of Isa. of Paul, and every other age) shall be saved, (unto eternal life in the kingdom of God) as it is written (in Isa. lix. 20.) the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob; for this is my covenant unto them when I shall take away their sins: and all the effects of them,

in the Day of Judgment and the resurrection of the just.) As concerning the Gospel (preached to you) they (the Jews) are enemies (to the Gospel) for your sake; (or on account of you) but as touching the ELECTION, (the true branches of Christ of every nation) THEY (the election) are beloved for the father's (Abraham, Isaac, and Jacob's) sake; for the sake of the covenant made with them, that they should have an innumerable seed.) For the gifts and calling of God (that those fathers should have a seed like the sand of the sea,) are without repentance. (They cannot fail or be changed. If the Jews fall and fall through unbelief of being branches of the good Olive tree, then the election are the beloved for this purpose.) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief (or through the cause of their unbelief and enmity: i. e. the death of Christ and abolition of the ceremonial law.) Even so have these also now not believed God (as revealed in the Gospel) that through your mercy (in laboring for their salvation) they also may obtain mercy, (through Christ.) For God hath concluded them (the Jews) all in unbelief, that he might have mercy upon all; (or save them of his mercy and not by the law.)"

After this paraphrase, if I continued to reason with brother Scott, I would say, "Did you never read in the Scriptures such passages as these?—Isa. lxx. 15, where the Lord declared to the Jews, "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee and call his people by another name." Or Hosea i. 9, where the Lord tells the Jews, "Ye are not my people, and I will not be your God?" Did he never read that which the Savior said to the Jews respecting those who should have the pre-eminence in the Kingdom of God? "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out." "And they shall come from the East and the West the North and the South, and shall sit down in the kingdom of God." Luke xiii. 28, 29. Did he never read, either, that which is written by Paul. Rom. ii. 28, 29, "He is not a Jew, who is one outwardly.—But he is a Jew who is one inwardly." Also that position of the great Apostle to the Gentiles, that the Jews are no better in any wise than the Gentiles? Rom. iii. 9. Does he not know also that "They are not (do not constitute all Israel) who are of Israel?" Rom. ix. 6. Does he not recollect also, that "There is no difference between the Jew and the Greek?" Rom. x. 12. Then after thus reasoning, I would ask brother Scott, "Now brother, will you undertake to say that they are God's people? That he

has not called his people by another name? That they, the Jews, will have a pre-eminence in Christ's kingdom? That he is a Jew who is one outwardly? That there is a difference between the Jew and the Greek? That they are better than us? After all these questions, I rather think brother Scott would settle down in the conclusion, that "If we be Christ's, then we are Abraham's seed and heirs according to the promise."

Yours as ever,

J. LITCH.

BROTHER KENT, writes us, Nov. 27th, that he is on his way to Cincinnati. He was at Hartford, Nov. 27th, where brother Collins is laboring. He says we "had a most heavenly meeting, last evening, the Lord was with us, a number came forward for prayers."

BROTHER R. T. HASKINS writes us, Nov. 26th, from South Waterford, Me., that the Lord is doing a blessed work in that place. The Methodist minister, Mr. Quimby, has come out strong in the time, and is doing his duty faithfully. A firm little band of Adventists have been raised up there within the last few months.

BROTHER JACOBS, has gone to Cincinnati. The Lord bless him in his efforts in that field of labor.

AN ADVENT CONFERENCE, will be commenced, Dec. 22, at 1 o'clock, P. M., in Mountgomery, Vt. brother Leonard Kimball and others will attend, brethren generally are invited to attend. LEVI WISWOLL.

Letter from Brother J. B. Cook.

DEAR BROTHER HIMES,—I have yielded to an invitation to visit Cleaveland, Akron, &c. Found brother Fitch surrounded by a cheerful "band of brethren dear," who are looking for the coming One. We were instructed and refreshed by the company of our dear brother F. The pastor of the Baptist church, kindly invited me to occupy his pulpit. He promised to look through the subject of the advent and come out decided with what he found to be truth, Lord grant it.

At Akron, I found brother Pickards, and another blessed band of adventists; I became more acquainted with them than with the brethren in C. Truly they are growing Christians, "looking for and hasting unto the coming of the day of God." Brother P. is a kind of "John the Baptist" to reprove, of course the unbelieving and foolish, will reproach him; but God will, I believe, bless him, as he has done hitherto.

The day we left I had the happiness of baptizing ten or twelve, among whom was an entire household. The cause is onward throughout that region. One Baptist minister after hearing brother P. relinquished his charge of the church—did not know as he was called to preach. He had dwelt much on the temporal millennium and return of the Jews; when, therefore, he saw these notions shivered to atoms and blown away by the word of the Lord, he gave up the ministry. Would it not be well if others would be equally honest? If they will

not preach the coming One as well as the crucified One, is it not well for them to return from fables?

In Cleaveland, I heard brother Pichards on 2 Tim. iv. 3, 4. He said the time had come when they would not endure sound doctrine, but heaped to themselves teachers, having itching ears that need to be tickled, one leather would not do. The Methodist, and many others, would have a new feather every year to tickle them, such, while being tickled, are "turned unto fables." The minister above referred to, resigned at the end of six months, being, as was supposed, ashamed of his fabulous temporal millennium. The facts I learnt from a brother who lived in the place and knew all the circumstances.

In this place, the word of the Lord has taken hold on some minds. Elder Boggs came to me for baptism, and "went on his way rejoicing."

Youngstown, Poland, and several other places, have been visited, and good done through grace.

It is my purpose to visit Pittsburgh on business. If duty does not demand my stay there, it is my purpose to visit some of the large towns in that vicinity—and thence go west with my family to Indiana.

We are well and happy, in the near prospect of seeing Jesus our Lord. It is as certain to my mind that our Lord is coming, as that winter is; and that for the same reason, it is the order of events which God has ordained. Therefore I make no calculation for "disappointment." No, No. The wheels of God's providential chariot have never yet turned to roll backward. Till then, grace aiding me, I look without doubt or warning, for the glorious appearing, as the next event, I look for it "at the time appointed," which I believe confidently to be the present Jewish year. I feel no secret shrinking, no apprehension of going into a corner at God's bidding. I should sin greatly did I disbelieve. He that believeth not hath made God a liar. "For yet a little while and the coming One will come and will not tarry." he just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. O may we, my brother, be not of those who draw back unto perdition, but of them who believe to the saving of the soul; and the professed friend or church who would dissuade me from believing and obeying the God of truth, is to me anti-Christ; such are the worst and most dangerous of our foes, "to whom we should give place for subjection, no not for an hour."

It has been my purpose to get light from every one who seemed capable of shedding it on my mind. Will opposers get light themselves? Instead of meeting as in a Christian spirit, they avoid the point at issue, or stumble like men in the dark. They act as if they had no settled faith; by consequence, I should have to renounce my common sense, as well as conscience and Scriptural knowledge, if I should yield to them. Yours, in hope.

Warner, Nov. 11th, 1843.

The Personal Coming of Christ.

John xiv. 3—"And if I go and prepare a place for you, I will come again." Acts i. 11—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Matt. xxiv. 30—"And they shall see the Son of Man coming in the clouds of heaven with power and great glory." Titus ii. 13—"Looking for that blessed hope and the glorious appearing of the

great God and our Savior Jesus Christ." 1st Pet. i. 7—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." 1 Thess. iv. 15—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 2 Thess. i. 7—"And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels."

Can the English language convey the idea of a *personal coming* of the Savior, if the above passages do not? It seems strange that any who profess a belief in the Bible, with such positive assurances should deny a personal coming of our Savior.

As to the time of his appearing, does not the 24th chapter of Matthew give us signs when we may know that it is near, even at the doors? I know some say he came at the destruction of Jerusalem; but he there says, after certain signs, "shall ye see the Son of Man coming in the clouds of heaven, with power and great glory." Now, in what sense can it be said that he came at the destruction of Jerusalem? Some say spiritually. I should be glad to be informed what the spiritual clouds of heaven are. When Peter was with the Savior at the transfiguration, a bright cloud overshadowed them; and in reference to this event, Peter says he followed not cunningly devised fables, when he made known the power and coming of our Lord Jesus Christ, but was an eye-witness of his majesty, &c. I believe Peter means to be understood that he actually saw the Lord with his own eyes.

I believe there is not a single place in Matthew, where the "Son of Man" means any thing but the blessed Savior's person; and if we admit it means the Savior in all places, except in the 24th chapter, why deny the application there? Is it not because we must admit the Second Advent to be near, when we once admit that? F. E. B.

Letter from Maine.

BROTHER BLISS.—It is now two weeks since we left Boston for this region, hoping to find something to do for our Blessed Lord in his vineyard. We have found by experience, that the instructions of our Lord to his disciples that they should travel two together are good and blessed.

We came first to Portland, where the lectures on the Advent of our Lord by brother Miller, once excited very general interest and concern for salvation.—But the clergy soon succeeded in allaying the fears of the people generally who are now in a profound slumber. Lest they should wake up again, Professor Bush was procured last spring to administer an opiate for which he charged each one 121-2 cents for every pill.—But the ministers in this movement came near defeating their object.—The people generally believed in the resurrection of the body, but the Professor denied it.—He also says the Millennium is past, and that the seventh angel is about to sound. The people became so much excited, that in order to keep them quiet the Professor was persuaded to deliver one lecture especially to refute Millerism.

But blessed be God, notwithstanding all this, we found a large and happy band who seem ready and waiting for the Bridegroom. We

were with them on the Lord's day. Brother Stockman is laboring with them. Like all others of like precious faith they have suffered, and now bear the reproaches of a scoffing world, who are cheered on by some who *profess* to love Jesus Christ, but really hate his appearing.

The brethren were obliged last year to leave the house they occupied, or be swallowed up by a sectarian organization, which like the old dragon, stood ready to devour them as soon as they were born; but they have by the grace of God escaped and come out from among them, and now meet in a large hall by themselves.

On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of \$400. His name was carefully kept back, that the public (as we believe,) might the more effectually be deceived. Now, as we *know* the man, and have inquired into this affair, we will inform you how it is. His name is Brown.—Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some two years since, he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had four hundred dollars, and when he left, after paying some small debts, he had 320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in the prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them then read his notice and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was about 30 dollars, and all he could *specify* was fifteen dollars, and this was given to one or two of his friends without solicitation. We learned that he and his wife have travelled much, and lived most of the time for eighteen months without labor, and he now proclaims to the world that the Millerites have four hundred dollars of his money, and wants *somebody to pay it back to him!* While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our *pity* only as a sinner still in the gulf of bitterness and bonds of iniquity:—for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to Heaven.

We next proceeded to Brunswick, where we hoped to see brother Rollins, who came out on the time at the Exeter meeting, but he was absent. We understand he is proclaiming his faith in the coming of the Lord this year. On Tuesday evening, we found a happy band of believers assembled for prayers, and next day visited several families, whom we hope and expect soon to meet on the sea of glass.

We next visited Bath, where the truth has once been proclaimed and much alarm excited, but not being mixed with faith, the wicked one seems to have caught away the good seed of the Kingdom, and the people are all fast asleep, and we fear they will not be aroused till the Trump of God shall startle them from their slumbers. May the Lord have mercy on the people of that place.

We have traveled 40 or 50 miles up the river from Augusta, and find in every place some who are waiting for their Lord, and appeared glad to see and hear us speak of the blessed Jesus and his near approach. Even so come Lord Jesus, come quickly.

S. GOODHUE.

EZEKIEL HALE, JR.

Augusta, Me., Nov. 16, 1843.

SIGNS OF THE TIMES.

BOSTON, DEC. 13, 1843.

Brethren J. D. Poor and George Sargent, left here last week on their way for northern Ohio, Michigan, Indiana, and Illinois, to scatter publications, and speak of the coming of the Lord. Since they left, brother Poor has written us from New York, and gives an account of an attempt made by his brothers of this city to seize him and carry him to the insane hospital. He was decoyed to the house of one of them, but was rescued by brother Sargeant, and is still permitted to give a reason of the hope that is in him.

We thank the editor of the "Reflector," for publishing our explanation. We could wish that others who have published things calculated to injure the cause of God would be equally magnanimous.

Brother Hawley's article will be continued in our next.

Advent Conference in Portsmouth, NH next Friday. Bro. Jones, Himes, and others, will be present.

Foreign Intelligence.

The following are some of the more important items of news received by the last arrival of the Acadia.

The state of feeling which exists among the Irish towards the authorities, and which would drive them on to madness, were it not for the all-controlling influence of O'Connell, may be seen by the following article.

IRELAND. Owing to the people having received what they considered favorable intelligence regarding the proceedings in Dublin, the country between Tralee and Killarney, as well as part of the county of Cork, was partially illuminated by fires of turz-bushes on some of the hills, this week, which created the utmost terror in the minds of the Protestants, who, in many instances, rushed out of their houses in the dead of night, fearing that the long-apprehended insurrection had broken out at last.

We regret to state that barbarous outrages in Ireland are becoming of rather frequent occurrence. Take a specimen:—

"At six o'clock on the evening of the 12th inst. a dreadful outrage was perpetrated at Finoe-house, within about a mile and a half of Borrisokane, in the county of Tipperary. Thomas Waller, Esq. the owner of a manor and an extensive tract of country in its vicinity, had just set down to dinner with his lady, his niece, Miss Waller, of Ormond Cottage, and his brother-in-law, Mr. Braddle of Mallow, when a body of men, some of whom were armed with pistols, dashed into the dining-room, seized the knives that lay on the table, hacked and maimed Mr. Waller and Mr. Braddle in several places about the head and face. Mr. Waller had his arm broken; Mrs. Waller and Miss Waller were also severely wounded. Though the alarm was given, and the police were as soon as possible at the scene of outrage, still they did not succeed in taking any of the perpetrators. Mr. Waller is a justice of the peace for the county, and an extensive land proprietor. A later account, states that Mr. Waller's life has been de-

spaired of; that Miss Vereken, Mr. Waller's sister, had her arm also broken; and that the butler, who made vigorous efforts to save his master, was very badly beaten. The assailants themselves must have labored badly, as the ear of one was left behind, and other relics of the determined nature of the defence. We have heard that some persons are already taken up for this deed of barbarity. Another account states that Mr. Waller is going on favorably; that Miss Vereken is in a most dangerous state; that Mr. Braddle is in such a state as to render it impossible to say, for a few days, what the result of his injuries may be; that the gentlemen of the party, promptly assisted by the ladies, seized the carving and dinner knives, and made a most resolute defence; and that one ruffian levelled a pistol at Mr. Waller, which was struck down by Mr. Braddle."

The excitement with regard to the arrest of O'Connell, is intense, but it is supposed the indictments will be quashed. The repeal rent continues to come in at the rate of £1000 per week.

TURKEY. The German papers state that the Turkish population at Urania, to the south of Nissa, have risen against the Christians. The Turks pillaged the churches, violated the women, and committed other excesses. The Russian Ambassador has demanded satisfaction from the Ottoman Porte.

ITALY. It would appear that, although the late insurrection in Italy had been suppressed, fears were entertained in high quarters that new disturbances might, next spring arise, unless, which was not deemed probable, the Roman Government, listening to the counsels of its best friends, should make some concessions to the popular party in the grant of free institutions.

The Record states that a recent attempt to obtain a condemnation of the "Tracts for the Times," from the Bench of Bishops, failed through the instrumentality of the Bishop of Exeter.

On the 8th ult. at two o'clock A. M. a severe shock of earthquake was sensibly felt at Messina. Many of the inhabitants got up and walked the streets till day-break.

ERRATA.

BROTHER HIMES.—I fear that so many errors were permitted to go out in the printing of my article, as to render it almost wholly unintelligible. Some of the most vital and prominent, you will please to correct. In the first sentence, for "terminating" make it read *termination*. In the second column, 4th line from the top, for "it will be looked upon as a fundamental element of the system," let it read, "it will be looked upon as *surrender* of a fundamental element of the system."—In third column, half way from top, for "explanation" *explication*. Fourth column, one third of the distance from the bottom, for "author's view," it should read "*brother's* view."—Next line, for "*his* Covenant," should be, "*the* Covenant." Fifth column, 18 lines from the top, for "when the weightier matters of the law were *unprotected*," it should be "when the weightier matters of the law were *omitted*."—Same column, the 3d line from bottom, for "*suitable* to relieve this point," it should be, "*is not able* to relieve this point." Sixth column, mid-way, for "its common and *previous* meaning," it should read, "its common and *primary* meaning." Seventh column, 18th line from top, for "I will here give the argument *sustained by the position*," it should read, "the argument *sustaining the position*."—Same column, towards the bottom, for "*terminate*," make it "*terminated*." Besides these, I detect much mis-spelling, and that the paragraphs are confused, and some of the numbers left out. I trust that your readers will give it a re-perusal with these corrections.

Yours,

S. HAWLEY, JR.

Brother Hale lectured the last Sabbath at Mattapoiset. He writes us that he shall be here next Sabbath. Brother Brown lectured last Sabbath at New Bedford. Brother Hervey in Kingston, and brother Porter in Providence. Brother Himes lectured all day and evening to a good audience at the

Tabernacle. Brother Miller is lecturing to crowded houses in the theatre at Buffalo; glorious revivals follow his labors at Rochester and Lockport, where he has recently labored.

CONFERENCE AT WORCESTER.

A Second Advent Conference will commence at Worcester, on Wednesday, Dec 20th, in the new Chapel on Thomas Street, which the Advent congregation have lately procured for their place of worship.

Brethren Cole, Shipman, Snow and White, are expected to attend. Other laborers are invited to be present. We expect the meeting to continue about one week. We can furnish ample accommodations for all who will come.

W. S. CAMPBELL.

Worcester, Dec. 9.

NOTICE.

A Second Advent Meeting will commence in this place on Saturday, 23rd of Dec. next, at 2 o'clock, P. M. if the Lord will, to be protracted as long as will be deemed prudent. Brother Jonathan Hamilton is now in the Province, and has agreed to attend; brethren Churchill and Hovey, of N. H. and brethren John Hamilton and Ames, of Me. are particularly requested to attend.

I am your brother in Christ, waiting patiently his coming.

STEPHEN PARSONS.

Woodstock, Nov. 23, 1843.

Letters received to Dec. 9, 1843.

W Harden; C W Leckwith, \$5; Stephen Parsons, 1; Mrs Bliss; Sam'l Williams, by P M, \$1; P M Ware, Ms; Robert Andrews, \$1; John Howe, \$2; A W Giggles, by P M, \$1; G W Barnes, E Smith, J Livermore, C Barnes, Smith and Crane, P Crosby; A Barnes, John Lincoln, 50 cts each, by P M; A Stone; Mrs A C Abili, \$1 each, by P M; A Taylor, by P M, \$1; J E Cole, by P M, \$1; Enoch Bridges; R T Huskins; John H Kent, \$10; A H Smith, \$2; P M Perkins Mills, Me; J Litch; P M Williamatic, Ct; E Holmes; N Hervey; Joel Baker, by P M, \$1; E S Davis, \$1; H E Farmer; Orion Roberts, by P M; \$1; S Braley, by P M, \$1; Luther L Tuttle, 50cts; A Y Culver, 50 cts; A Mix, \$1, by P M; P M Fitchburg; Ms; F Choates, by P M, \$1; Lewis Vaughan, by P M, \$1; C D Drake; Mrs Ruth Weston, by P M, \$1; Charles Cressy, by P M, \$2; N Davis, by P M, \$1; A Sylond; H J Scribner Benj H Albee, \$2; Geo S Morgan, by P M, \$1; Ichabod E Hazen, by P M, \$1; M C Neal; M Foss, by P M, \$2; E Billings, 50 cts; A D Clark, \$2, from L Buther; N Clark, \$1, by P M; J Andrews, by P M, \$1; D S Brown; E M Giffin, \$1; P M Bristol, Vt; J L Paine, \$1; J Weston; Jno Wanship, by P M, \$1; N L Whiting; P M Stoney Point; J Turner.

S Hawley; L Wiswell, by P M, \$1; J E Emerson; H W Roberts, by P M, \$1; J Roberts, \$3; S L Moulton, and F B Evans, \$250; H Patten, \$1; GS Miles; C Woodworth, by P M, \$1; J C Peabody; Ed W P Chace, by P M, \$1; J Ball; J Blandish, by P M, \$1; P M Newport, N H; J S White; C L Page, by P M, \$1; P M Louisville, Pa, \$1; R Hutchins; F Washburn, by P M, \$1; S Bliss; J L Allen, by P M, \$1; W L Rollins, by P M, \$1; G W Wilson, by P M, \$1; H Libby, and J B Farnum, by P M, \$1; M M George, 15; C S Brown, 10; Mary F Mauter; D Dustin, by P M, \$1; N Clark; P M Sharon, Vt; E Howe, by P M; L Wiswell, by P M, \$2; C Dexter, by P M, \$1; H B Skinner, 10; P M South-wentlee, Me; Mary F Mauter; L M Brown, by P M, 150; and J W Chilcott, by do, 50cts; P M Barnstead, NH; T Denning, 2; paid to about the middle of vol 3; J Reynolds; M B Holt, by P M, \$2; J Spaulding, 3; R T Haskins, A D Whittemore; J C Small, by P M, \$2; R Gray, by P M, \$1; J Hazleton, by P M, \$1; M B Cleman, by P M, \$1; L Buel, by P M, \$1; P S Brown; H Briggs, and L A Hurd, by P M, \$1; Wm. Thompson, Don't 20; Mrs Crane, by P M, \$1; J E Darling, by P M, \$1; L Briggs, do, 1; C H Wood, 1; J Barrows, do, 50 ts, and Z Wood, by do, 50cts; J Randall, 1; M C Stone, by P M, \$1; E Bradley, and D S Hutchuck, by P M, \$2; Jno Campbell, by P M, \$1; D L Sawyer, by P M, \$1; H Schwaiber, by P M, \$1; J Wood 50cts.

Packages Sent.

J Roberts, care of Oliver, Wyatt, Dover, N H; H Patten, 27 Broadway, Utica; J V Himes, 9 Spruce St, N Y; Williams Thayer, Pomret, Ct; W Rogers, Hartford, Ct; T Cole, Lowell, Ms—J Reynolds, Marblehead, Ms—L Wiswell, Montgomery, Vt—J V Himes, 9 Spruce St, N Y.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 NOS.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 18.

Boston, Wednesday, Dec. 20, 1843.

Whole No. 138.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

AN ARGUMENT FOUNDED ON THE PHRASE "THE MIDST OF THE WEEK," TO SHOW THAT THE 2300 DAYS DO NOT EXPIRE TILL 1847. (CONTINUED.)

BY SILAS HAWLEY JR.

Is it not so?

OBJECTIONS CONSIDERED.

An attempt is made to establish the point that Christ preached seven years, by a chronological process of reasoning. This is the common and the strong resort. In this process of proof, one point is assumed to be well established—to wit, that the Messiah appeared at the end of the 69 weeks; and, assuming that, it is attempted to be shown that his ministry was seven years in duration, thus exhausting the whole remaining week. This is a summary method of disposing of the argument I have offered. But we will examine it a little.

A resort to chronology to settle the meaning of prophecy, is wholly inadmissible. The meaning of prophecy must be determined apart from all chronological questions; because the two have no necessary connection. The design and office of chronology is to note the time of the occurrence of prophetic events, not to determine their character, or the meaning of the language fixing their dates. Prophecy first; chronology afterwards. Or, in other words, chronology must conform to prophecy, and not prophecy to chronology. At the same time, it is proper to introduce an argument derived from chronology, as a collateral evidence in favor of the obvious meaning of prophecy, but not against that meaning.

Further, if Christ preached seven years, the seventy weeks terminated, not at his ascension, or at the day of Pentecost, or at any point of time farther future, but at the crucifixion. Now, the notion that those weeks ended at that point, has been given up, as the events looked for at the conclusion of the whole period in conformity with that view, have not

occurred. And, since that view has been given up, the notion of the seven years' ministry has been surrendered with it. [See note 1.]

Once more. This process of reasoning make just as strongly against the point assumed, i. e. the time of the appearance of the Messiah, as the other. In the prophecy, we have two declarations equally positive and explicit, which confine us to the limits of three and a half years, as the period of the ministry. *Unto the Messiah, sixty-nine weeks—in the midst of the week he shall cause the sacrifice and the oblation to cease.* Now the chronological argument that he preached seven years, must have the effect, if it have any, to extend these points: for it is not possible to put seven years into the space of three years and a half. The points, then, must be extended, so as to afford space for the other three and a half years.—This forces us to abandon the obvious meaning of one or both of the prophetic declarations. Probably none will insist that the natural meaning of both should be relinquished, to surmount the difficulty. Which, then, shall be? I answer, that of neither; because the two together constitute the highest proof of the invalidity of the chronological argument. But, if it should be insisted that the legitimate sense of one of them must be departed from, I remark, that it should be the sense of that which would do the least violence to the spirit and design of the prophecy. And without hesitation, I pronounce that to be the first. Though the act of proclaiming Jesus the Messiah was an important one, and the period given fixing the time of that act was important, yet neither that act nor the period of its performance, could be so important as the crucifixion, and the time given for its accomplishment. That it was the main design of this prophecy to make known the fact and the time of the death of the Messiah, is evident from its main features. The fact of that death and its effects on the human race, are the principal things mentioned in the 24th verse, for the accomplishment of which the 70 weeks were determined. And as a prophecy of his death necessarily involved the event of his coming, that event and the time of its occurrence are given in the explanations which follow. But that could not be the primary or most important event, or time, as they are included in the general prophecy. This view is much strengthened by the testimony of the apostle Peter, that the time of the sufferings of Christ was revealed to the prophets, as though that was the most important thing to be made known. (See 1 Peter, i. 11.) And, as before stated, if that time was revealed to Daniel, the only prophet to whom the period was disclosed, it was by the clause, *in the midst of the week.* Now, if our Lord's ministry was seven years in extent, he must have appeared before the end of sixty nine weeks; because that is the point to be changed if either. The other is fixed, and must not for any consideration be disturbed. But I trust I shall show that neither is to be moved.

I wish now to meet the objections upon its merits. I unhesitatingly take the ground, that the ministry of Christ was not, in extent, seven years, but three years and a half. This I shall maintain by a variety of considerations and proofs. [See note 2.]

1. The prophecy, as explained, must be proof of this. All must acknowledge this the plain and natural sense of the clause in dispute.

2. The fact that the apostles confirmed the covenant, as already plainly shown the last half of the week, is strong corroborative evidence of the truth of the position taken. This would necessarily limit his ministry to three years and a half.

3. The Saviour, during his ministry, did not observe but four passovers, and the last of those was on the evening before his crucifixion. As the passover was a yearly feast, the four he kept must have occurred in less than four full years. The last he observed having been on the evening before his

death, it was the commencement of the fourth full year of his ministry. And this would make the first occur, as it is noted in the chronological index of our larger Bibles, [see note 3] in the spring of the year 30, according to the vulgar reckoning. The fourth and last fell in the year 33, the year in which he was crucified. (See John ii: 13—v: 1—vi: 4—xiii: 1, 2.) This one fact of itself is sufficient to settle the question as to the length of our Lord's ministry. If he preached seven years, he must have kept not less than eight passovers! If he did, what an omission on the part of the Evangelists! They have given us an account of the observance of four, and only that number. And Mr. Miller, I observe, reduces the number of passovers he kept to three. He says, "Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial law to his cross." (Lectures, p. 64.) Though I think Mr. Miller mistakes as to the number of passovers kept, yet his testimony confirms the position I have taken. Now, I ask, with what propriety or truth it can be maintained, in view of the number of passovers observed, that Christ's ministry was seven years? I confess I cannot see.

4. The chronologies agree in giving but three years and a half to the ministry of the Messiah. I deem it unsafe to depend upon the chronologies, as to those points in reference to which they differ. But I observe, that, amid all their discrepancies and conflicting opinions, they agree as to the length of the ministry. The larger Bibles, the Polyglott, and the Greek, all agree here. It has occasioned not a little surprise, after some examination, that it should be said by lecturers and writers on this subject, with the confidence that would be justified only in reference to an undisputed point, that the chronologies of all our Bibles favor the idea that Christ preached seven years. A brother in New York, I believe, has written the most confidently and fully on this point. But a greater mistake could not be made. My attention was more particularly drawn to this subject, by an attempt of a brother to convince me of my error respecting the age of Christ, by a reference to the chronological index of one of our large Bibles. He found that the reference was an unhappy one for him, as the arrangement favored my view. The baptism and commencement of the ministry of the Savior, were placed between the last of the year 29 and the first of the year 30, of the common reckoning. This was made to correspond with the chronological dates given in the margins of the Bible. And I have since examined more than a score of different Bibles of the larger class, and I find them all to agree. And while they agree as to the time of the baptism, they concur as to the time of the crucifixion, which in all is placed in the year 33.

I have a large Bible now before me, printed in Edinburgh, in 1807, in which the chronological dates are placed along the margins, marking the time of particular events with more precision and accuracy than the others I have noticed. It makes the baptism of Christ to have occurred between the year 29 and 30. He is in the full tide of his ministry in the beginning of the year 30. The chronological tables of this in the last part, are like those of the others.

And let any one look for a moment at any of our Polyglott Bibles, and he will satisfy himself that the statement is no more just or true in regard to them. Let him open to the first chapter of Mark of the common size Polyglott Bible, and be undeceived. He will see A. D 26 inserted at the beginning of the Gospel, on the left hand page; on the opposite page he will observe that the chronological date is 30. Under the latter date we see Jesus only in the commencement of his ministry. Now, since there are four years between the two dates, at the top of the two pages, who cannot see that if we give all the events of the left hand page to the year 26, we leave four years without an event? A great chasm

for that part of his ministry! The fallacy in the case lies in the supposition, that all that is recorded under a general date took place at the time indicated by that date; whereas a more minute and particular notation of time would divide the events of a page, affixing different years as the periods of their occurrence. This must be so in this case, or there was a hiatus or chasm of four years. The necessity of this rule will appear the more striking and obvious, in Matthew, on the second page, where are found in my smaller Polyglott Bible, all the third, and nearly the whole of the fourth chapter. At the head of the page, I observe the chronological date is, A. M. 4001; on the opposite page it is, A. D. 31; making a difference of 30 years. Under the first date, or in the year 1, there is an account of our Lord's baptism and the commencement of his ministry, an account almost as long as that on the first page of Mark's Gospel. Now am I to understand that Christ began to preach in the year 1, and that there is a chasm here of 30 years? Or shall I not rather pursue the rational course, and divide the events of that page between the 30 years, and make the last to have occurred in the years 29 and 30, which are the baptism and the beginning of the ministry? This would then harmonize with Mark, and it would make the chronology of the Polyglott and of the large Bibles agree.

But a portion of the larger Polyglott Bibles [see note 4] follow the Greek, and place the baptism in the year 26, and the crucifixion in the year 29; giving only the same time to the ministry as the others. And I am yet to find the chronologer or historian, who allows any longer space for the Lord's teaching. There is such an agreement on this point, among all such, as to make it not a little hazardous to question it. The contrary, certainly, should not be asserted, without the best of evidence.

5, As further proof of this point, I here give in full the opinion of Eusebius, [note 5] the earliest and most faithful ecclesiastical historian. He almost belonged to the Apostolic age, and his opinion, especially when founded on the proof he gives, must have no small weight with the candid and intelligent reader. "It was about the fifteenth year of the reign of Tiberius, according to the Evangelist, in the fourth year, that Pilate was procurator of Judea, when Herod, Lysanias, and Phillip, as tetrarchs, held the government of the rest of Judea, when our Lord and Savior Jesus Christ was in his thirtieth year, [see note 6] that he came to the baptism of John, and there made the beginning of promulgating his gospel. The holy scriptures, moreover, relate that he passed the whole time of his public ministry under the high priests Annas and Caiaphas; intimating, that, during the years of their priesthood, the whole time of his ministry was terminated. For beginning with the pontificate of Annas, and continuing after that of Caiaphas, the whole of this interval does not even give us four years. The rites, indeed, of the law, having been already abolished since that period, with it were also annulled the privileges of the priesthood, viz. of continuing it for life, and of hereditary descent. Under the Roman governors, however, different persons at different times were appointed as high priests, who did not continue in office more than a year. Josephus, indeed, relates that there were four high priests in succession from Annas to Caiaphas. Thus in his book of Antiquities, he writes in the following manner: "Valerius Gratus, having put a period to the priesthood of Annas, promoted Ishmael, the son of Baphi to the office; and removing him also, not long after, he appointed Eleazar, the son of Annas, who had been high priest, to the office. After the lapse of a year, removing also him, he transfers the priesthood to Simon, the son of Camithus. But he, also, did not continue to hold the honor longer than a year, when he was succeeded by Josephus, surnamed Caiaphas." Hence the whole time of our Saviour's ministry is proved not to embrace four entire years; there being four high priests for four years, from Annas to the appointment of Caiaphas, each of which held the office a year respectively. Caiaphas, indeed, is justly shown by the gospel narrative, to have been high priest in that year in which our Saviour's sufferings were finished. With which present observation, the time of Christ's ministry is also proved to agree. (See Ecc. Hist. pp. 39, 40.)

This passage from Eusebius is of double value, inasmuch as it contains his opinion, and a new and perfectly conclusive argument in its defence. I commend it to all as such.

6, As an act of justice to him, and to give additional support to the view presented in the estimation of his friends, I here give the opinion of Mr. Miller. It should be borne in mind that Mr. Miller never held that the ministry of Christ, in extent, was more than three and a half years; the other opinion having originated with others who had embraced his general views. He followed Ferguson, the chronologer, and the scriptures, in reference to this point. He says, "The gospel of Jesus Christ, preached by John three and a half years, and by Christ three and a half years, making seven years."—(Lectures, page 71.) And yet it is plain enough to be seen, why a different opinion was embraced. Mr. M's view, though correct as to the length of the ministry, involved a serious and insurmountable difficulty, as to the end of the 69 weeks. He makes the 69 weeks terminate at the commencement of John's ministry, in the year 26, and the baptism of Christ to occur in the middle or last of the year 29. He says, "Then the sixty-two weeks (the seven included) ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross." [Lectures, pp. 68, 69.] The difficulty is this: as the sixty-nine weeks were to reach to Messiah the Prince, how they could end at the beginning of John's preaching, three years and a half before he was anointed and proclaimed the Messiah. And the same difficulty is found in the fact, that, at the commencement of his preaching, he said, "The time is fulfilled," meaning, as all the advocates of the seven years' ministry believe, the 69 weeks. It was seen therefore, that the 69 weeks reached to the beginning of the Savior's ministry, which view alone could surmount the difficulty, another theory must be sought for as to the length of that ministry. The result was, the notion of the seven years' ministry, beginning in the year 26, and closing in the year 33.

But they have certainly fallen upon Chyrbdis, in their anxiety and effort to escape Scylla. When one difficulty has been avoided, into several, equally serious and formidable, have they plunged. How much easier, and more direct, and away from all difficulty, would have been the course, to have taken Mr. Miller's view of the time of the commencement of the Lord's ministry, in the middle of the year 29, and made that the point, as the Savior said, when the 69 weeks were fulfilled, and thence measured three and a half years to the year 33, in the middle of the last week, when the crucifixion transpired. This was the path that lay nearest, and it certainly was the best every way. But the common opinion that the 70 weeks were fulfilled at the death of Christ, undoubtedly had much to do in determining that course. We shall soon see, however, that, in differing with Mr. Miller on that point, nothing has been gained.

The foregoing proofs must, we think, settle the point so as to leave no room for dispute, as to the duration of the Messiah's ministry. The obvious sense of the prophecy, the fact that the apostles helped to confirm the covenant, the number of passovers kept by the Savior during his ministry, the perfect agreement of the chronologies, the opinion and argument of Eusebius, and the testimony of Mr. Miller, all constitute an amount of evidence not to be resisted or set aside. The candid and reflecting must regard the point as established. If it is then settled, that the ministry of Christ was only three and a half years in duration, the next point is when it began. If in the year 26 of the common reckoning, it must have closed in the year 29. If so, 1810 years, the last part of the 2300, reckon from that point, were fulfilled in the year 1839—four years ago! [See note 7.] Then the vision ended, or the connection between the two periods was proved not to exist. But as neither of these will be admitted by the believers in the advent this year, another period for the commencement of the ministry must be sought, or another view of the meaning of the clause "midst of the week," must be taken. But it is argued, that Christ's death occurred in the year 29 or 30, in the middle of the week, making the week begin in A. D. 26 or 27, and end in 33. This, to my surprise, is the ground now taken by some of our most acute and able brethren, in opposition to the view supported in this article. But to this ground several fatal objections offer themselves.

1. Such a shift, effected under such circumstances, cannot but be liable to some suspicion. It bears the marks of having originated in the most urgent necessity. And this fact must make any position not a little questionable. The case stands thus: my construction of the clause of the prophecy under consideration, was stoutly opposed, because, with the view then entertained of the time of the crucifixion, it would extend the time of the end a few years beyond the present year. But it seems to have been discovered, that, by carrying the point of the crucifixion a few years back, this view could be adopted and the time of the end remain unchanged. And it was necessary to do this, to meet the argument demonstrating the ministry of Christ to have been but three and a half years in extent. For, if the last week of Daniel be-

gan with the ministry of our Lord, as all admit, and that ministry was but three and a half years long, and he was crucified in A. D. 33, it would appear, both from prophetic and chronological testimony, that he was cut off in the middle of the week, and also that the whole week did not expire until A. D. 37. The idea of a seven years' ministry had been, before, opposed to my view. But that was seen to be wholly indefensible, and this was the only course remaining for those committed to the view that prophetic time closes the present year. By this change of the period of the death of Christ, the time of the end would remain unaltered, and my whole argument would be made to appear entirely unavailing for the purpose for which it has been given. But the change involves a surrender of two important points which have been all along contended for—namely, that the clause "midst of the week," means the last part or extreme end of the week, and that the crucifixion took place in A. D. 33.—The construction of the clause becomes essential in this change, that I have contended for in this article, and also the period A. D. 30, as the middle of the week, when Messiah was cut off. But, if the former construction of the clause referred to had been sustained, the change would have been fatal to the system. Since, in that case, the whole time would have run by some three or four years. For, if Christ was cut off in A. D. 30, at the end of the week, the 1810 years, the remaining portion of the time of the vision, would have expired in A. D. 1840! This was the very result aimed to be produced by Dr. Weeks, in one of his articles against Mr. Miller's views. So if this ground had been taken six months ago, with the view then entertained of the prophecy, it would have amounted to a surrender of the whole system. It is then by adopting the view of the meaning of the prophecy set forth in this article, that the system can be maintained, with the alteration of the time of the crucifixion. Hence no reader should hesitate to adopt the general conclusion I have arrived at, on account of the novelty of the interpretation of the clause under examination. It remains for all to decide, whether, with the adoption of that, they will embrace a new and very questionable date for the crucifixion. For it is admitted, on the ground now taken, that the only point that can be disputable, is, whether the middle of the last week was reached in A. D. 30, or 33, at which point the death of Christ occurred. The other, then, ceases to be a disputed point. Therefore, to adopt the two, to avoid the conclusion derived from one and the facts previously admitted, is a change not bearing all the marks of fairness or candor.

Such a view cannot be adopted, for—

11. The proofs brought for the purpose do not sustain it. The whole process of demonstration is circuitous, indirect, [see note 8] and often an assumption of the point to be proved. 1. The time of the birth of Christ, [see note 9] which is attempted to be proved, and which is essential to the support of that view is not, and cannot be demonstrated. Our most accurate and able chronologists are not agreed on this point. Prideaux says it was about a year before the death of Herod; Mosheim says the most probable opinion is, that it was about a year and six months before Herod's death.—See Prid. vol. ii, p. 433. Mosheim, in one vol., p. 16. Another writer puts the birth of Christ and the death of Herod the same year. See Cyclopaedia of Hist., article Herod. Dionysius Exiguus, the one who established the vulgar era, as is well known, put it four years later. A point so doubtful should not be assumed as proved. But if it could be shown beyond a doubt, it would not establish the point in dispute, as will soon be made evident.—2. The position has not been, and I am persuaded cannot be sustained, that the ministry of our Lord began in A. D. 26 or 27. The method of proof is too indirect and inconclusive to have any real force. There is nothing in the gospel narrative that furnishes a chronological clue to the year. To prove when John began his ministry, is not to prove when Christ began his, if this could be satisfactorily done. But this is the method taken. The process is this: John the Baptist, according to Luke, began to preach in the fifteenth year of the reign of Tiberius Caesar, in A. D. 26: now as he was a regular priest, he could not enter upon his office until he was thirty years of age, and as the Savior was but six months younger than John, and did, according to the same evangelist, begin his ministry when he was about 30, he must have entered upon it about six months later, which was in 26 or 27 A. D. This is the argument. But several points are here assumed. 1. That the 15th of Tiberius, intended by the Evangelist, was the fifteenth year after he was associated with Augustus in the administration of the government, which is not certain. All admit that A. D. 26, was the 12th of Tiberius' sole reign, though the 15th, reckoning from the time of his association with Augustus. Which we are to understand is not proved, and which will make a difference of some three years. If we are to understand the 15th of his sole reign, it was A. D. 29, and not 26. 2. Another point assumed is, that John was a regular priest. This is not proved, and I am confident cannot be. This is no where intimated, nor was there anything in his course favoring the idea. His mission and office were both peculiar. This is evident from the wonder excited among the people respecting him. The Sanhedrin deputed some of their number to go and ascertain who he was, or what he claimed to be. See John 1st chapter. This would not have been so, if he had been a regular priest, officiating regularly in that capacity. 3. That, supposing him a regular priest, he did not begin his public preaching until he was 30. Some entered upon their ministry, that were regular priests, before that age. See Dr. A. Clark's statement, in his com-

on Luke, chap. iii. 4. That Luke aims at accuracy and precision, in stating what he does respecting the age of Christ, when he was baptized, which is far from being evident. His language is the highest proof to the contrary. "And Jesus himself began to be about thirty years of age." Or, "Jesus was about thirty years old, when he began to teach." This is the rendering of *Griesback, Doddridge, and Lardner*. *Dr. Bloomfield* says,—"The very use of this adverb ('about') plainly teaches, that nothing certain can be defined respecting the age of Christ at his baptism, and commencement of his ministry. Hence it is no wonder that the conjectures of commentators should be so various."—*Scott* says,—"But the word *about*, and the *decimal number*, concur in warranting an opinion, that he might be rather above thirty at this time." See *Comprehensive Commentary* on the place.—Another evidence that Luke did not aim at chronological exactness in his statements, is found in what he says of the time of the issuing of the decree of Augustus, that the world should be taxed. See Luke ii. 1. *Prideaux* says this decree was issued three years before the birth of Christ. See vol. ii. p. 415. Then Luke could not have aimed at precision or exactness. 5, That the Savior began his ministry soon after his baptism, which is not certain.—The 69 weeks ended when he began to preach, and not when he was baptized. From Math. iv. 12–16, we should infer that some time elapsed from the period he was baptized, to that when he entered upon his public ministry.

As the above points are *assumed*, not *proved*, it must be plain that the argument fails of being conclusive. And this is the fundamental point in that view. In an elaborate article from the pen of S. Bliss, on this subject, which appeared in the *Signs of the Times* of July 12, 1843, it is said,—"We thus have a *fixed period* for the *terminus ad quem* of the sixty nine weeks in A. D. 26, and as there is some dispute about the time of the crucifixion, it is the *ONLY FIXED PERIOD FROM WHICH WE CAN DATE*." See reply to Turner. We see on what a slight foundation this "*fixed period*" rests!—3. It has not been, and cannot be shown, that the death of the Messiah occurred in A. D. 29 or 30.—The whole proof rests upon two assumptions. 1, That his ministry was entered upon in 26 or 27, which is an assumption as has been seen. 2, That the Caraites Jews are correct as to the proper time for the observance of the passover.—To say they are correct, as to a point of difference between them and the Rabbinistic Jews, is not only an assumption, but it is to take one disputed point, and a very remote and insufficient one, to prove another. But it is evident from another sentence in the article from which I have just quoted, that there is little or no confidence in this evidence. "We must therefore reckon the 1810 years, the balance of the 2300, not from the crucifixion, as there is some uncertainty of that date, but from the end of the seventy weeks in A. D. 33." This, then, is the extent of the proof by which that view is attempted to be sustained. That it is wholly insufficient, I need not say. This all must see.

This view cannot be received, for—

III. To maintain that the crucifixion occurred in the year 30 is to do it in the face of the evidence as to the time of that event. Some of these I will present. 1, *Ferguson's astronomical calculations*. To these calculations, the believers in the Advent this year are so committed, that they cannot consistently abandon them. [See note 10.] The following extract from *Ferguson's Astronomy*, has had, with them, nearly the same authority as the prophecy of Daniel to which it refers. It has been bound up in the "Bible Student's Manual" with Mr. Miller's "Rules for Interpretation;" and forms a part of nearly every work published on this subject by the press at Boston.

"Our Saturday is the Jewish Sabbath; and it is plain from St. Mark, ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B. iii. ch. 10,) the passover was kept on the 14th day of the month Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which in our Savior's time, fell on the 22d day of March.

The dispute among chronologists about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore one in every three years, at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week,

within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th [see note 11] year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Savior's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof."

And he adds, that the extraordinary darkness, spoken of by Phlegon, a heathen writer, and which he calls a most remarkable eclipse, was experienced in A. D. 33, [see note 12] which must have been the supernatural darkness at the time of the crucifixion, as there was no eclipse, in a natural way, that year.

2, *Rollin's Chronology*. Rollin, [see note 13] not without reason, dates the 70 weeks at the commission given to Nehemiah by Artaxerxes, in the twentieth year of his reign. Indeed, the more I reflect on the subject, the stronger is my conviction that he is right. The commission given to Ezra, thirteen years before that, never has seemed to my mind to answer the prophetic description. It is too limited, too reserved, and too confined to a specific object, to be the one intended by the prophecy. The other is ample, full, and general, and answers in all its features to the prophetic description. I see that bro. Litch has adopted the view of Rollin. He says,—"That decree given by Artaxerxes in the seventh year of his reign, is the one usually adopted by commentators, as the date of the seventy weeks. Following the great body of the commentators, I have formerly inclined to the same opinion, and adopted it without a very critical examination. But I confess my confidence has been shaken in that date, by a more careful examination of the various decrees, and the chronology since that decree. The marginal reading of Dan. ix. 24, shows the opinion of the translators to have been, that the decree of the twentieth year of Artaxerxes was the date of the seventy weeks." See *Prophetic Expos.*, vol. i. p. 135. Bro. Litch then presents a *chronological table*, taken as he says from Rollin, which gives 457 years from the twentieth of Artaxerxes, to A. D. 1. But he falls into two mistakes, which I think he will readily discover. He will see that Rollin fixes the twentieth year of the reign of that king, in A. M. 3550, and 454 before Christ. His table does not vary more than a year from this computation. Bro. Litch's principal mistake consists in giving Ptolemy Soter, king of Egypt, *five* years of the time he allowed for the space between the death of Alexander, and the division of his kingdom between his four generals. Ptolemy Soter did indeed reign twenty years, as bro. L. states; but not that length of time after the division of Alexander's kingdom. Rollin gives him but 15 years after that. And he gives Darius Codomanus 6 years, and Alexander seven years and 8 months, which would give one year more than bro. L. allows for this part of the time. The following is a correct chronological table from Rollin, from the 20th of Artaxerxes, to A. D. 1.

	Yrs. m. d.
Artaxerxes, after his 20th year, reigned	.. 28
Xerxes and Sogdianus,	7 15
Darius Nottus,	19
Artaxerxes Maemon	43
Ochus,	24
Arses,	3
Darius Codomanus,	6
Alexander the Great,	7 8
From Alexander's death, to the division of his kingdom,	22
Ptolemy Soter, king of Egypt, reigned,	15
Ptolemy Philadelphus,	39
Ptolemy Euergetes,	25
Ptolemy Philopater,	17
Ptolemy Epiphanes,	24
Ptolemy Philometer,	35
Ptolemy Physcon,	28
Ptolemy Lathyrus,	10
Alexander II.,	16
Ptolemy Aulutes and Berenice his daughter,	14
Cleopatra and her brother,	21
The Romans became masters of Egypt B. C.,	30

Total, 453 3 15

According to this chronology, which I am disposed to think is as accurate as any, both as to its starting point and reckoning, Christ could not have been crucified earlier than A. D. 33, or the 70 weeks have expired before 37. If he was cut off in A. D. 30, it must have been, according to this chronological arrangement, at the beginning of the last week, which I think none will pretend. This I present as strong proof of my correctness, both as to the time of the crucifixion, and of the termination of the 70 weeks.

3, *Prideaux's Chronology*. *Prideaux's* tables [see note 14] are pronounced, by my friends, to be the best extant. But they confirm the view I have taken, as to the time of the commencement of the Lord's ministry, and the crucifixion.—He fixes the first in A. D. 29, and the last in A. D. 33. His only error is, that he supposes the sixty nine weeks ended at the beginning of John's preaching in A. D. 26, and not at the beginning of Christ's, in A. D. 29. And this all will concede to be an error who embrace our general views. It is

admitted by all such, that the sixty nine weeks reached to the time the Savior entered upon his ministry, whatever that time might have been. But the following table from *Prideaux*, will show, that these weeks ended in A. D. 29, when our Lord entered upon his public preaching.

SUCCESSION IN THE TIME OF THE HIGH PRIESTHOOD, FROM THE TIME OF THE COMMENCEMENT OF THE SECOND DIVISION OF DANIEL'S SEVENTY WEEKS, OR THE 434 YEARS, TO THE BEGINNING OF CHRIST'S MINISTRY. The table therefore covers the whole space from the close of the "7 weeks" or 49 years, to the beginning of the last week, in A. D. 29, when our Lord entered upon his public preaching.

SUCCESSION.	YEARS.	REFERENCES.
1, Joiada,	35*	Neh xii 10 Pried's vol i p 433.
2, Johanan, (Jonathan),	32	" " 11 " 265 to 290
3, Jaddua,	20	" " 11 " 290 " 350
4, Onias, I.,	21	Prid. vol. ii. 350 " 395
5, Simon the just,	9	" " " 395 " 411
6, Eleazer,	15	" " " 411
7, Manasseh,	26	" vol. iii. 113 " 225
8, Onias II.,	33	" " 113 " 151
9, Simon II.,	22	" " 154 " 185
10, { Onanias III.,	27	{ 183 " 215
11, { Jason,		
12, { Manelaus,		
PRINCES OF JUDEA.		
1, Judas Maccabeus,	6	" " 252 " 335
2, Jonathan,	17	" " 335 " 375
3, Simon,	8	" " 375 " 395
4, John Hyrcanus,	29	" " 395 iv 7
KINGS OF JUDEA.		
1, Aristobolus, I.,	1	" vol. iv. 7 to 13
2, Alex. Jannaeus,	27	" " 13 to 43
3, Alexandra,	9	" " 43 " 62
4, Aristobolus II.,	6	" " 62 " 99
5, Hyrcanus, II.,	24	" " 99 " 193
6, Antigonus,	2	" " 193 " 204
7, { HEROD THE GR'T,	33	{ 204 359 " 362
8, { Christ born in his 33rd		
9, { year, Herod's last yr. 1		
10, Archelaus,	10	" " 371 " 373
11, Augustus,	6†	" " 373 " 379
12, Tiberius,	15	" " 379 " 384
63 wks of Dan. ix. 25 434	EZRA	13 Ezr. vii 11—do.
Add 7 wks. Dan. ix. 25 434	{ NEH.	1 " ii. 15. 190.
Ch'ts min'y 3yrs. 6 mo	{ First commo.	{ Neh ii 1 — 6.
conver. of Con. 3yr 6m 7	{ second do. 11	{ " v. 6. Prid
make 1 or last wk. Dan.	{ his return	{ ii. 146—151
ix. 27	{ Third com. 19	{ " v. 14; ii. 6.
		{ " ii 151. xiii
		{ to close of the " 6, 7, do ii 190.
		{ Old Test. Canon. " 7—22, do ii.
		{ 49 203—225
		Total 490

* Joiada held his office 40 years. It was in the fifth year of his pontificate that the first division of the seventy weeks, or 49 years, ended. He, therefore, officiated 35 years after that. See reference above.

† The table gives Augustus 6 years from the deposition of Archelaus, though three years of that time Tiberius was associated with him. But the 15 years given to the latter are of his sole reign, though the number should be 18, reckoning from the time of his association with Augustus. All will see it is the same.

4, *Usher's Chronology*. See our Bibles. [See note 15.] 5, *Whiston* [see note 16] the translator and commentator of Josephus, puts the crucifixion in A. D. 33. See notes vol. ii. p. 45.

6, *Riddle* thus fixes it. See *Ecl. Chronology*, p. 1. [See note 17.]

7, *Lempier* does likewise. See chronological tables at the beginning of *Clas. Diet.*

This list of authorities of the highest character, might be extended almost indefinitely. The opinion is nearly universal, that the death of our Lord took place in the year fixed for that event by the preceding authors. With them and the religious world generally, on this point, I think it the most safe and prudent to stand. Whoever attempts to fix upon another point of time for that event, on the slight grounds reviewed above, is doomed, I am persuaded, to certain failure. And here I rest.

There is but one remaining view, to which our friends who hold that the seventy weeks terminated at Christ's death, or in A. D. 33, can resort, and that is, that he entered upon his ministry in the thirty fourth year of his age, in the middle or last of A. D. 29, according to *Ferguson* and *Prideaux*. This would make him confirm the covenant the last half of the week, and come to his end in A. D. 33, in the thirty seventh year of his age. But this view has no less difficulties than the other with that theory.

It will not be entertained for the reason that the year 26 has been taken as the date of Christ's ministry, by those who differ with Mr. Miller. The sixty nine weeks were to reach to the time of the commencement of his public ministry, according to the language of the prophecy, and which is proved beyond dispute to have been so by the fact, that, when he entered upon his work, he said, "The time—the sixty nine weeks—is fulfilled." Now, if this was in the middle or last part of A. D. 29, and in the thirty-fourth year of his age, his ministry of three and a half year's continuance

Dec 20, 1843

would end in 33 A. D. IN THE MIDDLE OF DANIEL'S LAST WEEK! (See note 18.) So, if Ferguson and Prideaux are correct as to the time our Lord began to preach, and the sixty nine weeks extended to that point as the prophecy declares they shall, and as our friends admit, my view is sustained, though the Savior might have been thirty four years old when he entered upon his work. For, in whatever year we make the ministry of Christ to have begun, we must begin to reckon the last week. If that was the last part of A. D. 23, the whole of the week did not end until the last of the year 36, or the beginning of the year 37. And as no one pretends that he was crucified later than 33 A. D., he must have been cut off in the middle of the week. Hence if the Savior was thirty seven years of age, at his death, as Ferguson and Prideaux maintain, and as our friends contend, it cannot make any possible difference as to the point in the week of his death; since in that case, he was in his thirty-fourth year at the time of entering upon his ministry. The sixty nine weeks were fulfilled when he began, and by the time he was thirty seven, he had but just arrived at the middle of the last week. The difference as to his age would then only affect the time of the going forth of the commandment, from which point are reckoned the seventy weeks. But there is some difficulty in reconciling the declaration of Luke with the view that he was so old when he began his public labor.—Should any one think otherwise, he will have to admit that his death transpired in the middle of the last week.

Amid this doubt and discrepancy of views, there seems to be but one course that is safe and void of difficulty that can be taken, and that is, to make three well-settled points our guide, and steer as they shall lead the way. The first is, that the 69 weeks ended at the commencement of Messiah's ministry. The second is, that the ministry embraced but three and a half years. Third, that he was cut off in A. D. 33. This would make the last week begin where the chronologies commence it, in the last part of the year 29. Hence the crucifixion, transpiring in A. D. 33, was in the middle of the last week. And to my surprise, I find it so arranged in the chronological tables in the back part of all our large Bibles. Let any one turn to them, and he will read, at the time of the crucifixion,—"The fourth passover, in which Christ our passover is sacrificed, and so an end is put to all legal sacrifices prefiguring this great expiation. THE FOURTH OR MIDDLE YEAR OF DANIEL'S LAST WEEK BEGINS." And in conformity with this arrangement, the week is made to begin with his ministry. This is proof from an unexpected quarter, and proof of the greater value from the fact that this Chronology has been claimed in support of the view that the ministry commenced in the year 26.

Now, in the light of these well-established points, we can run back, free from all chronological difficulties, and find the commencement of the seventy weeks. And this we shall find to have been before Christ 453.

Thus—Before Christ—	453
To the crucifixion—	33
Making	486

entire years. But to reckon the fractions would give 495 1-2 years. The remaining three and a half years, to complete the 490, in which the Apostles finished the confirmation of the covenant, expired the last of A. D. 36, or the beginning of the year 37. (See note 19.) I use this last number as it is a round-number, and as near exactness as any other. And from 37 A. D., reckon 1810 years, the remainder of the length of the vision, and they will expire 1847. This, as it appears to me, is the most probable period of the termination of the vision of 2300 days. As the whole ground of the chronology is disputed, from the death of Christ back, I deem this the only safe, and, I might say, practicable course to take. This harmonizes the views of all, in all the main points. Every other view is attended with difficulties from which there is no hope of extrication. This view leaves the prophecy in possession of its obvious meaning: gives an intelligible and consistent exposition of the confirmation of the covenant; explains the reason why the apostles were so long confined to the Jews after the crucifixion: affords the proper length of time for the Savior's ministry, and relieves us of all chronological difficulties. (See note 20.) I, therefore, adopt it, in preference of any other.

But, if, after all, it should be said, in opposition to this view, that as the chronologies admit the common reckoning to have been dated four years too late, Christ must have been 37 years old in A. D. 33, I have only to reply, that since the whole host of chronologists maintain that his ministry did not embrace but three and a half years, he must if this be so, have entered upon it in the thirty-fourth year of his age; and further, that as the last week began with his ministry, as already shown, his crucifixion must have occurred in the middle of that week. So the result is the same, after the difference with Luke is reconciled.

But if any should be startled because I have changed the date of the commencement from 457 to 453, I have but to observe, that I have only done what must be done on the supposition that the vulgar reckoning is four years too late. This is all.

NOTES ON THE FOREGOING.

(1.) Our brother speaks of the opinion that Christ preached seven years, as being given up. On this

point we would remark, that the junior editor of this paper, relinquished that view some six months since, when we saw that the correctness of Ferguson's calculation, as to the day of the week on which the first moon after the equinox would full, could not determine the year of the crucifixion, on account of the impossibility which Dr. Prideaux, (one of the authors on whom our brother relies) shows there is in fixing within one month, the day of the Julian year, on which any day of the Jewish would fall. But neither of the senior editors of this paper, or Mr. Miller, regard this point any differently than they have always expressed it. They consider that the prophecy fixes the date of the crucifixion where they reckon it; but if they could be brought to see, that the crucifixion in the middle of the week could be reconciled with the prophecy, their great argument for its being in 33 would at once be taken from them, as it would be from all the modern writers who have thus dated it. While therefore our brother is alone responsible for his view, we are alone responsible for our view.

(2) Our readers are referred to No. 16 of the "Signs," two weeks since, for our view of the length of Christ's ministry.

(3.) It will be remembered that the Chronology placed in the margin of all Bibles is never considered as more than collateral evidence, it being in all cases there placed according to the opinion of the editor or publisher, as to the probable time when the respective events occurred. Thus every one who has published an edition of the Scriptures, has adopted what to him, were the most probable dates. Some follow Usher, others do not. While, therefore, reference may be made to them as mere evidence of the opinion of the men by whom they are arranged, it will be seen, that they are of no authority whatever in settling a disputed point in chronology, as the author of such arrangement is seldom given, and the evidence upon which it is arranged is never found in the same connection. In the previous number, our brother himself rejected the marginal date for the conversion of Cornelius, when it made against him, as "wholly arbitrary and unsupported." If it is thus "wholly arbitrary and unsupported" in one case, it loses its authority in the other cases. For this cause no modern chronological table is of any value, aside from the name of the compiler, and the evidence upon which the arrangement rests. Feeling therefore, that our readers demanded of us something more than mere opinion—reference to the margin of the Bible, or extracts from Chronological Tables, and having access to, we have spent some weeks in the examination of the works of nearly all the great chronologists now extant. We have examined in reference to this point, the works of Jackson, Blair, Bishop Lloyd, Playfair, Petavius, Kennedy, Dr. Hales, Archbishop Usher, Dr. Prideaux; with the works of Ferguson, Eusebius, Rollin, Josephus, and others, which are not chronological; and we have given the dates, arguments, epochs, and coincidences by which the historical events are adjusted to the chronology, by astronomical, historical, and prophetic agreements. The evidence thus collected, can only be set aside by like chronological agreements.

(4.) If this question were to be settled by a reference to the margin of the Polyglott Bibles, it would be

necessary to show that those which place the crucifixion in 29, are of less authority than the more modern ones which place it in 33.

(5.) If Eusebius is good authority for the length of Christ's ministry, his testimony as to the date of the crucifixion in A. D. 31, should not be rejected.

(6.) If Eusebius is authority, Christ began his ministry when he was thirty, A. D. 26.7

(7.) This argument is not valid: for when it is admitted that the crucifixion is in the middle of the week, there are 1813 1-2 years, and not 1810 years to be reckoned from that point.

(8.) Of this circuitousness our readers will judge.

(9.) No one can hope to fix the birth of Christ within a less circle than about a year. With all the testimony Herod could gather, Christ was "two years old and under" when that monarch sought to slay him. He was born before Herod died. But the death of Herod is a period respecting which, two opinions cannot be found among chronologists. No chronologist or historian raises a doubt respecting that date.

(10.) We trust all Adventists will have consistency enough to believe what they find to be the truth, whether on the one side or the other.

(11.) If Ferguson is good authority, his testimony will tend to prove that 490 years from the decree given to Ezra terminated about A. D., 33.

(12.) We would refer our readers to the extracts two weeks since, from Dr. Hales, on this question. The evidence that Phlegon records this darkness in A. D. 33, or how it can be adjusted to the vulgar era, we have not seen. He knew nothing of this era, and could not date from it, as it was not invented till 500 years from his day. Its adjustment to the vulgar era must be shown before its evidence will be of much weight.

(13.) It should be remembered that Rollin makes no pretensions as a chronologist. He is a good historian, but is only a copyist: and is not relied on for chronological accuracy. To date the 20th of Artaxerxes B. C. 453, is in opposition to all astronomical observations by which dates are accurately settled. This period was to begin, not with a decree, but with the decree to restore and to build Jerusalem. In the first year of Cyrus, 2 Chron. xxxvi. 23, a decree was given to rebuild the temple, but not the city. Under this decree the temple was commenced, but on account of the Jews' enemies, the work was made to cease till the second year of Darius, king of Persia, when another decree was made which only confirmed the first decree, Ezra iv. 6. The decree to restore and to build Jerusalem, was given in the seventh year of Artaxerxes Longimanus, Ezra vii. This must be the decree, as after provision was made for the sacrifices of the temple, which was now finished, Ezra was permitted to do with the rest of the money what should 'seem good' to him; and whatsoever Ezra should require of the treasurers beyond the river, they were commanded to do speedily. And in Ezra's prayer, as recorded in the 9th chapter, he praised God that he had extended mercy to them in the sight of the kings of Persia, &c. 'and to give us a wall in Judah and in Jerusalem.' This decree, according to the margin of most polyglott Bibles, the canon of Ptolomy and the undoubted era of Nabonassar was in the year B. C. 457.

(14.) Prideaux's tables are good authority, because in the body of his work he has gone into the

argument, and shown how history and chronology are harmonised. He also triumphantly sustains us in the commencement of the 70 weeks, the end of the 69, the middle of the last, and the end of the 70. He has placed our Savior's ministry in the last half, instead of the first half of the week, because he conceived it must close the 70 weeks, otherwise it would have been placed in the first half. To quote an authority in support of a single point, when the same authority is rejected on all other points, is not conclusively proving the one point.

(15.) Usher's Chronology is not followed in all our Bibles. Where it is, all parts of the 70 weeks correspond with our view of them, and harmonise at the same points. He places the ministry of our Lord the same as Dr. Prideaux, and for the same reason. If he is authority, we are fairly entitled to it.

(16.) Whiston does not claim to be a chronologist: he is a mere copyist in dates, and quotes from Usher.

(17.) Riddle and Lempriere are similarly situated. They are good compilers, but their chronological dates are second handed.

(18.) If Ferguson and Prideaux are correct, and the sixty-nine weeks reach to Christ's ministry, as they both show from the canon of Ptolemy and the era of Nabonassar, that the sixty-nine weeks ended in A. D. 26—7, it follows that his ministry must have then commenced, and consequently, the 70 weeks ended in A. D. 33—4.

(19.) Three and a half years added to April 3d A. D. 33 carry us only to Oct. 3d. A. D. 36.

(20.) We cannot see that any chronological difficulties are relieved. It appears to us to unsettle every chronological point on which the question has been based, by a doubtful criticism on the translation of a Hebrew word. The more we examine this point, the more we are confirmed in the belief that it is not so. See article "Vulgar Era" on next page. Ed.

ENGLISH CHARITIES. One fourth of the tithes in England, were originally designed for the poor, to be dispensed by the clergy; but of late great complaint has been made, as somehow or other funds committed to the clergy for the benefit of the poor, have been diverted to the uses of the reverend trustees, and found their way into the pockets of the holy men. The revenues of the Church are only about six millions!! and it is supposed that they have mistaken themselves for the poor!

An English paper says that there are no class of men, who consider themselves so poor as the Bishops who rejoice in a revenue of 20,000l. a year, and who usually accumulate an estate larger than any other class of men in personal property (only) upwards of 70,000l. each. "It is then very clear that these holy men have mistaken their own families for the poor, and applied their means accordingly; their charity, according to the proverb, beginning at home, and ending there too. It is not therefore surprising that the people should begin to feel that their charities are not well appropriated; or that the Bishops are not looking for the Lord. They love this world.

LETTER FROM BRO. A. S. RICHARDSON.

BROTHERS, hold on to the faith, for he that hath promised that he will come, *will come*, and he will not tarry, and if we would make sure of the promise our faith must endure unto the end. Let us be of the faithful few, watch and pray, "that when he comes we may be found of him in peace, without spot and blameless." Do we know that we have

passed from death unto life? If so, what better evidence than that we love his appearing. The oil of joy and gladness ever in our hearts, with the oil of faith that our lamps may be well trimmed and filled, so that the world may have evidence, and have none occasion to stumble. Behold the bridegroom cometh, let us go forth to meet him. Let us pray for one another, for them that are of like precious faith, for all men have not faith. Yours truly,

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 20, 1843.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

RELIGIOUS NEWS.—The papers abound with accounts of ordinations, the constitution of churches, the dedication of meeting houses, the changes of pastoral relations, &c. &c. We regret to observe, however, that the accounts of revivals of religion have come to be so few and far between. Can it be that the late unusual excitements at the North, were in any way connected with the Miller mania; and that now the year 1843 has drawn so near to a close, the people feel less concern for spiritual and eternal things.—*Biblical Recorder*.

Will Bro. Merideth read the following well known epistle from Rev. iii. 14—22.—"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

We can see no difference between the power to work miracles, discern spirits, &c. and that required to foretell future events. We have no idea that any one of this day, can justly or rationally make pretensions to either. We have, therefore, regarded the whole system of the Millerites, first and last, as having its foundation in a gross, and absorbing fanaticism, which could know no limit short of the most monstrous excesses. *Biblical Recorder*.

Does Bro. Merideth labor under the delusion that

Mr. Miller makes any pretensions to the power of foretelling future events? It would so seem from the above. Mr. Miller makes no such pretensions; he only claims that God has revealed in his word so that none may be ignorant of the time of the Advent. As Bro. Merideth has rejected this system from the supposition that it was based on private revelation only, would it not be well to examine the Scriptural evidence by which its truth is sustained, before it is rejected for a misapprehension of the "foundation" on which it rests? And further, would it not be an act of justice to undeceive the readers of the Recorder, respecting Mr. Miller's pretensions to the spirit of prophecy? By the article from which the above is taken, they would gain a wrong impression.

BAPTIST CIRCULAR—EXTRAORDINARY STATEMENT.

The following is an extract from the circular letter of the Ministers and Messengers of the Fairfield (Ct.) Co. Baptist Association, to the churches belonging thereto. According to the Hartford Secretary, it was written by J. H. Linsley, of Stratford Ct.

"The Bible declares the day of judgment is unknown to man, to angels, and even to Christ himself as man, but to the Father or Godhead only.—But the strange doctrine has been advanced to the great disturbance, perplexity and trial of the pastors and churches of Christ; that a new revelation has been given to certain individuals calling themselves THE WISE, who have been made to understand certain things not revealed to the church generally, that the day of final judgment and the burning of the world are to occur in the year 1843."

The above is a sample of what is continually being promulgated by the so called religious press, and from the pulpit, by men who have been set apart as God's ministers. Now, all who know anything respecting the doctrine of the Advent, know perfectly that we make no pretensions to any new revelation, or that anything is revealed to us which is not equally revealed for all, and that we only profess to read from the word of God the things which are therein revealed—only claiming to believe what we there read. As we have never made any pretensions to any new revelation, but have always asserted the contrary, and have promulgated the same far and wide, so that those who will, may have a correct knowledge of our true position. It follows that all who were instrumental in giving publicity to the above address, were guilty of publishing an absolute and wilful falsehood, knowing it to be false; or else were guilty of unpardonable ignorance on a point respecting which they assumed to enlighten the public. And either horn of the dilemma will render such men unfit to be entrusted with the care of souls. No wonder such "pastors" should feel great "disturbance" and "perplexity," that the doctrine of an immediate advent should be preached!! Are Christians willing to entrust themselves in the hands of such teachers? We will however say for those men, that, probably they really thought they were stating the truth, and had never informed themselves of the evidence of our hope. Cannot some faithful and godly missionary be sent to the benighted of that region?

BR. N. TRULL—writes from New Boston, that the brethren in that place continue strong in the faith, the work of grace being deep in the heart. He says, "we hold our meetings separate from the church as usual; and the church thinking our names not worthy a place on their book, on Tuesday last rejected

five of us from their ranks, but I trust our names are all registered in the Lamb's book of Life."

Bro. Whiting writes, that the cause of truth is onward in the region of Williamsburg, N. Y.

Br. H. B. Skinner writes from Buffalo, N. Y., that the cause never looked more prosperous than it now does in that place.

Bro. L. Caldwell writes from the same place, that the brethren there were never stronger.

Bro. Joel Spaulding writes:—"I recently visited a number of towns and plantations in the northern section of the state, where I lectured last year, and was happy to find, that nearly all of the converts were still persevering in the way of holiness: many of them, and the older brethren, were very happy in the love of Christ.

I administered the ordinances in a number of sections, while with them. J. S.

Brother Litch in Baltimore.—We perceive by the Baltimore Sun, that Bro. Litch has commenced a course of lectures in that city.

MR. MILLER IN BUFFALO.—Father MILLER is creating quite a sensation in this town. Not that there are a great number who have been converted to his way of thinking, but the earnestness and sincerity, and deep research withal, with which he urges his doctrines, causes all to have a curiosity to hear him. The theatre on Sunday evening was crowded to a jam from pit to gallery, and hundreds could not find admittance. But notwithstanding this large and miscellaneous audience, there was perfect order and decorum manifested throughout, which we are glad to see. Let all speak freely their sentiments upon all questions without let or hindrance, is our motto.—*Buffalo Gaz.*

NEW WORKS.—*A True Picture*, or a thrilling description of the state of the churches throughout Christendom: extracted from a discourse recently preached in London, by Rev. Robert Atkins of Liverpool. We have republished this as No. 39 of the Second Advent Library, price 4 cents, or \$2 per hundred, for distribution.

A Warning to Watchfulness.—This is from the pen of Bro. F. G. Brown; and constitutes the 40th No. of the Library. Price 6 cents, or \$4 per hundred.

MINISTERS NOT TO BE TRUSTED! At a meeting of the Amer. Bible Society, at Cincinnati, Nov. 1., the following resolution was moved by Dr. Beecher:

Resolved, That to withhold the Bible from the common people, and leave them to learn its contents from the lips of the ministry, is more absurd and dangerous than would be the practice of placing the Constitution of our country in the hands of office-bearers to be expounded as their judgment or interest might dictate.

We like this doctrine. We hope "the ministry" will let the people practice it, without reproaching them. We say to the people everywhere, read your Bibles for yourselves. Think for yourselves. The ministry of this time need looking after, quite as much as the office-bearers, that expound the Constitution.

Second Baptist Church in Newton.

BROTHER HIMES:—We find in the Minutes of the Boston Baptist Association, held Sept. 20 & 21st, 1843, the following statement headed Second Newton. "This Church parted with their Pastor in February last, since which time their pulpit has been supplied from the Theological Institution. They speak of the introduction of the Second Advent doctrine as the occasion of intercepting their harmony and

stopping the progress of a work of grace, to which has succeeded a lamentable apathy."

Now we know the above statement, so far as the Second Advent doctrine is concerned, to be utterly untrue. There was no appearance of any revival during the winter, until our pastor obtained brother N. Hervey, to give a course of lectures on the Second Coming of Christ. His labors were much blessed, both to the Church and to the awakening of sinners. The seats for the anxious were crowded, and there was a prospect of a glorious revival. At this time, our pastor who had been absent some days returned, bringing with him a quantity of Mr. Colver's Literal Fulfilment of the Book of Daniel, which he offered for sale at one of the meetings, after brother Hervey left. Some members of the Society offered to buy these books to lay aside, but he would not sell to them for that purpose. They had a most unhappy effect. Those who were opposed to the preaching of the Second Advent doctrine, were strengthened and encouraged in this opposition; the attention of the anxious was drawn from the concerns of their souls, and the Holy Spirit, who like a "peaceful dove leaves the abode of noise and strife," left the Church to that "state of apathy" of which they now complain.

AARON HASTINGS,
FRANCIS F. KEYES,
JOSHUA RAMSDALL,
LIBERTY BULLOUGH,
CHARLES BULLOUGH.

Newton, Oct. 17, 1843.

The Vulgar Era.

Of this era Dr. Hales says,—

"The vulgar Christian era commencing with the Julian year, Jan. 1, U. C. 754, (A. J. P. 4714) according to the Varonian computation though now acknowledged to be incorrect, if referred to the nativity of Christ, (which its inventor Dionysius, mistakenly placed in the preceding year U. C. 753,) is still to be retained as a long established era, commencing from a known fixed epoch, both forwards and backwards, and furnishing the most convenient standard of comparison for all others." Dr. Hales Anal. Chro. Vol. I. p. 8. See also Petavius tom. 2, p. 215.

U. C. or A. U. C. is the abbreviation used for *Anno urbis condita*—in the year from the building of the city of Rome.

A. J. P. is the abbreviation for the year of the Julian period.

Dr. Hales says that the Varonian era of the foundation of Rome, B. C. 753, is fully established by the combined weight of historical and astronomical evidence. Anal. Vol. I. p. 49

It was not until A. D. 532, that the Christian era was invented by Dionysius Exiguus, a Scythian by birth; and a Roman Abbot, who flourished in the reign of Justinian. Dionysius began his era with the year U. C. 753 of the Varonian computation. But by some mistake or misconception of his meaning. Bede who lived in the next century after Dionysius, adopted his year of the nativity, U. C. 753, yet began the vulgar era, which he first introduced the year after, and made it commence Jan. 1, U. C. 754, which was an alteration for the worse, as making the Christian era recede a year further from the true nativity. The vulgar era began to prevail in the west, about A. D. 730, but was not sanctioned by any public act, till A. D. 742, nor established till the time of Pope Eugenius, IV. A. D. 1431, who ordered it to be used in the public registers. See Anal. Chro. Vol. I. pp. 188, 189.

Let any should doubt the accuracy of the adjustment of the various eras, we give the following extracts.

Of the correctness of the Olympiads, Dr. Hales says.

"The adjustment of this era to the Christian, is fully ascertained by historical and astronomical evidence." This he thus proves.

"Polybius, relates that in the third year of the

140th Olympiad, during the spring, there happened two memorable battles; the former between the Romans and Carthaginians, at the Lake of Thrasymene, in Italy; the latter between Antiochus and Ptolemy, at Raphia, in Cælo-Syria. And also that in the course of the same year, there was an eclipse of the moon, which terrified the Gallic auxiliaries whom Attalus was bringing over from Europe, in consequence of which, they refused to proceed. Liv. v. p. 442. The third year of the 140th Olympiad, began July, B. C. 218, and ended July, B. C. 217; but in the former Julian year, there was a great eclipse of the moon 1st, Sept. an hour after midnight, in which the moon was near an hour and a half immersed in the earth's shadow, and which, therefore, was fully sufficient to terrify the ignorant and superstitious; and the battle of Thrasymene was fought in the next Julian year, B. C. 217, in the consulate Servilius Geminus, and C. Flaminius II. but as it was in the spring, it fell in the compass of the same Olympic year. But 139 Olympiads, and two years over, make 558 years, which, added to B. C. 218, give B. C. 776 for the date of the first Olympiad. These demonstrative characters are furnished by Petavius, tom. 2, p. 56." Hales New Anal. Chro. Vol. I, p. 245.

The above is a single specimen of this agreement; but a like agreement in all cases settles the accuracy of the adjustment of the two eras.

Of the era of Nabonassar, Dr. Hales shows a like adjustment by similar evidence. He says "the commencement of it, B. C. 747 is critically defined both from history and astronomy." Ib. p. 269.

"This scientific Chaldean era commenced soon after the Grecian and Roman; combined with the Christian, they form the four cardinal eras of sacred and prophane chronology." Ib. p. 268.

The vulgar era is therefore seen to be a fixed period, synchronizing with A. J. P. 4714, and A. U. C. 754, from which we may reckon backwards and forwards as from a fixed point; and is also accurately adjusted with the famous calendar of Ptolemy, the undoubted era of Nabonassar, the era of the building of Rome, and the era of the Olympiads, by astronomical and historical evidences. This, then, is to be regarded as the grand centre of all chronological computation, the cardinal point from which all dates are to be reckoned, whether preceding or subsequent to that era.

THE BIRTH OF CHRIST.

The vulgar era was at first, reckoned from what was supposed to be the birth of our Savior. When it was afterwards ascertained that the birth of Christ was prior to the A. J. P. 4714, the era being fixed continued in use, and the nativity ante-dates it four years. The date of the nativity is thus shown.

Josephus, in giving an account of the last sickness of Herod, among other circumstances, mentions the burning of Matthias, and says, "And that very night there was an eclipse of the moon." Book 17, chap. 6, sect. 4.

William Whiston, A. M. Prof. of Mathematics in the university of Cambridge, says, "This eclipse of the moon (which is the only eclipse of either of the luminaries mentioned by our Josephus in any of his writings) is of the greatest consequence for the death of Herod and Antipater, and the birth and entire chronology of Jesus Christ. It happened March 13th, in the year of the Julian period, 4710, and the fourth year before the Christian era." See the calculation by the rules of astronomy at the end of the astronomical lectures, edit. Lat. pp. 451, 452.

According to the astronomical table of Ferguson, it was in the same year of the Julian period, 4710, March 13th, three hours past midnight at Jerusalem.

Dr. Hales says,—

"Eclipses are justly reckoned among the surest and most unerring characters of chronology, for they can be calculated with great exactness, backwards

as well as forwards, and there is such a variety of distinct circumstances of the time when, and the place where they were seen; of the duration or beginning, middle or end, of every eclipse, and of the quantity or number of digits eclipsed; and there is no danger of confounding any two eclipses together, where the circumstances attending each, are noticed with any tolerable degree of precision. Thus, to an eclipse of the moon incidentally noticed by the great Jewish chronologer, Josephus, shortly before the death of Herod the Great, we owe the true year of our Savior's nativity."

"During Herod's last illness, and not many days before his death, there happened an eclipse of the moon, on the very night that he burnt alive Matthias, and the ringleaders of a sedition, in which the golden eagle which he had consecrated and set up over the gate of the temple, was pulled down and broke to pieces by these zealots. This eclipse happened, by calculation, March 13, U. C. 750. B. C. 4, Ant. 17, 6, 4, p. 798, Hudsons Ed.

Dr. Hales reckons the year of the nativity as B. C. 1; his B. C. 4 is, therefore, our B. C. 3, as we reckon the year before the nativity, as B. C. 1.

"But it is certain from Scripture, that Christ was born during Herod's reign; and from the visit of the *Magi* to Jerusalem from the east, from the Parthian empire, to enquire for the true born King of the Jews, whose star they had seen at its rising; and also from the age of the infants massacred at Bethlehem, from two years old and under. It is no less certain that Jesus could not have been born later than U. C. 749, or B. C. 5, which is the year assigned to the nativity by Chrysostom, Petavius, and Prideaux." Dr. Hales New Anal. Chro. Vol. I. p. 180.

"That Herod's death is rightly assigned to the year U. C. 750, is confirmed from the duration of his reign; for Josephus states, that by the interest of Anthony, Herod was appointed king by the Roman Senate, in the 184th Olympiad, when Caius, Domitius, Calvinus, the second time, and Caius Asinius Pollio, were consuls, U. C. 714. Antiq. 14, 14, 5. And that he was established in the kingdom by the death of his rival Antigonus, who had been set up by the Parthians, when Marcus Agrippa, and Caninius Gallus, were consuls, U. C. 717, Antiq. 14, 16, 4.

And he adds, Herod reigned thirty-seven years from his first appointment by the Senate." Antiq. 17, 8, 1. "Now if we take these as current years, according to the usage of Josephus, the death was U. C. 714-36= U. C. 750. Such a critical conformity of astronomical and historical evidence, both furnished by an author the most competent to procure genuine information, establishes both, and decides the question that Herod could not have died later than the year U. C. 750; though Lardner professed himself unable to determine between that year or U. C. 751." Dr. Hales New Anal. Chro. Vol. I. p. 190.

Playfair gives a similar argument to that of Dr. Hales, as follows.

"The incarnation of our blessed Lord must have happened sometime before the death of Herod the Great, and during the reign of Augustus, (Math. ii. 1, 22; Luke ii. 1.) Josephus (Antiq. L. 14, c. 29,) informs us that Herod was appointed king, at Rome, A. U. C. 714. Olym. 112, 4, i. e. before the vulgar era 40, when C. Domit. Calvinus, and C. Asin. Pollio, were consuls. The same historian observes that he died in the 37th year of his reign, and 34th after the death of Antigonus, viz. in the 42d Julian year. (Antiq. L. 17, 10.) If to 713 we add 37, the sum will be 750, the year of Rome in which this prince made his exit. Immediately before his death, there was an eclipse of the moon, (Antiq. L. 17, c. 6.) which, by calculation, is found to have happened early in the morning of March 13th, 42d Julian year. This date is confirmed by the history of Herod's successors: Archelaus, in the beginning of the 10th year after his father's death, was accused before Augustus, by the Jews and Samaritans. M. Æmilius Lepidus, and L. Aruntius were at that time Roman consuls; therefore the 10th of Archelaus must have coincided with the 759th of Rome, and 51st Julian year. If 9 be subtracted, there will be a remainder of 750, and of 42, the date of Herod's death

and of Archelaus' reign. (Joseph. Antiq. L. 17, c. ult. Dio. L. 54.) Philip obtained a share of his father's dominions, and died in the 20th year of Tiberius, after having governed his province 37 years. (Joseph. L. 18, 6.) The 20th of Tiberius corresponded with the 79th Julian year. Subtract 37, the sum of Philip's reign, and 42 will remain as the year of his father's death. Once more, Cyrenius seized Archelaus' estate, and finished the assessment in Judea, in the 37th year after the defeat of Anthony at Actium, by Cesar Augustus. The victory of Actium was obtained Sept. 2d, in the 723 year of Rome. Therefore the 37th year from that epoch begins Sept. 2d, A. U. C. 759, and ends Sept. A. U. C. 760.

If 37 be added to 15, the sum will be 52, the Julian year which coincides with the 10th of Archelaus. If 10 be subtracted, 42 will remain as the date required. Having ascertained the time of Herod's death, I proceed to observe, that the incarnation could not have happened in the month of Dec. preceding. An interval of about three months could not have afforded time sufficient for the purification of the virgin Mary, for her return to Nazareth, for the journey of the wise men, the flight of Joseph and his family into Egypt, and these in exile at least some months, until the death of Herod and the accession of Archelaus. On the other hand, it is highly probable that our Savior was born not much more than a year before Herod's death. Luke observes that John began to baptize in the 15th year of Tiberius, and that Jesus soon after came to be baptized by him. (Luke iii. 21, 23.) The reign of Tiberius had two dates or commencements; one when Augustus admitted him as his colleague after his return from Germany, A. U. C. 765, which answers to the 12th year of the vulgar Christian era; and another in the 14th year of that era, when he began to reign alone after the death of Augustus. By what has been already observed, it is evident, that the evangelist must have reckoned from the first of these when he dated John's ministry in the 15th year of Tiberius' reign, viz. A. U. C. 779, [A. D. 26, and A. J. P. 4740.] Now if we suppose that John began his ministry in Nov. of that year, and that Jesus being some months more than thirty years of age, and of A. D. 27, we will be led to conclude that Jesus was born in the middle of A. U. C. 749, or perhaps in the end of the foregoing year, viz. about one year, somewhat more or less, before the death of Herod, and about four years prior to the date of the vulgar Christian era, which commenced Jan. 1st, A. U. C. 753-4, (A. J. P. 4714. (Lardner's Credibility of the Gospel Hist. B. 2 c. 3, and App. Macknight's Harmony, v. i. Chron. Dissert, 2d and 3d.) Chronology Fo. Ed. pp. 49, 50.

The next chronological point which we shall have occasion to examine, is the

END OF THE SIXTY-NINE WEEKS.

The sixty-nine weeks were to extend to the commencement of Christ's ministry.

In Dan. ix. 25, the angel Gabriel instructed the prophet to "KNOW therefore and UNDERSTAND, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks;" or sixty-nine weeks, making 483 prophetic days, (years.)

This must extend to the time our Savior was baptized of John in Jordan, when straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, this is my beloved Son in whom I am well pleased. This was when "Jesus began to be about thirty years of age;" and he "came into Gallilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." The time which was then fulfilled, was evidently the time of the commencement of Christ's ministry, the end of the sixty-nine weeks.

And because the Jews were unable to discern this

time, they received the severest rebukes of our Savior. At one time the Pharisees with the Sadducees came to Christ, and tempting, desired that he would show them a sign from heaven, he answered and said unto them, "When it is evening ye say, it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" On another occasion he said to the people, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the earth: but how is it, that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"

John being of the family of the priests, could not begin his ministry till the age of thirty; and as our Savior commenced his ministry when he was about thirty years of age, and was six months younger than John, by finding the year John began his ministry we learn about when the 69 weeks ended and our Savior began his ministry. As the sixty-nine weeks—483 years—commenced before the vulgar era 457, they would bring us down to about the end of A. D. 26; and as our Savior was born about four years B. C. he would be about thirty years of age at that time. A. D. 26 corresponds with the 15th year of Tiberius Cesar; and this was the year that John began his ministry; says Luke iii. 1-3, "Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Gallilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high Priest, the word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins."

The sixty-nine weeks then must terminate about A. D. 26-27; and the one week must have then commenced.

Dr Hales offers the following testimony on this point.

"The 15th year of Tiberius reckoned from the death of Augustus, Aug. 19th, U. C. 767, is indisputably fixed by means of the great lunar eclipse soon after, Sept. 27th, U. C. 767, which contributed to quell the dangerous mutiny of the Pannonian Legions, on the death of Augustus, and to induce them to swear fidelity to Tiberius, recorded by Tacitus, Annal. I. 28, and Dio. Lib. 57, p. 604."

"We learn from the testimony of the Roman and Grecian historians, Velleius Paterculus, (the contemporary of Tiberius) Tacitus, Suetonius, and Dio Cassius, who all agree that Tiberius was admitted by Augustus colleague of the empire, or partner in the government and in the administration of the imperial provinces (among which was Judea) and in the command of the armies, two or three years before his death, either in U. C. 764, or more probably U. C. 765; and that this partnership was confirmed by a decree of the Senate. But the 15th year of Tiberius, reckoned from U. C. 765, would be U. C. 780, from which, subtracting the year of Christ's nativity, U. C. 749, the remainder, 31 years, more or less, sufficiently agrees with the latitude of the expression about 30 years of age.

This solution agrees with the other historical characters of Luke iii. 1, 2.

1. 'When Pontius Pilate was governor of Judea.' After the death of Herod the Great, the Jewish nation, weary of his tyranny and cruelties, petitioned the emperor Augustus that they might be permitted

Dec 20, 1843

to live according to their own laws, under the Roman government. But the emperor did not think proper, at that time, to comply with their wishes. In the mean time, Archelaus assumed the government of Judea, according to his father's will until it should be confirmed from Rome; and at the ensuing passover, April 12th, slew above 3000 Jews in a tumult. At length, in the tenth year of his reign, the chiefs of the Jews and Samaritans, no longer brooking his tyranny, preferred an accusation against him to Augustus, who having heard both sides, deposed Archelaus, and banished him to Vienne, in Gaul, and confiscated his property; and thenceforth governed Judea by his procurators or commissaries. Joseph. Ant. 17, cap. 9-15.

The first procurator was Coponius, appointed by the trusty Cyrenius, whom Augustus sent a second time, in quality of governor of Syria, U. C. 760, to transact these important affairs, and to levy the assessment of properties, or carry 'the taxing' into effect, preparatory to which, he had made an 'enrolment of persons,' U. C. 749, at the time of Christ's birth, as the emperor's procurator, Luke ii. 1-7.

The second Procurator who succeeded Coponius about two years, was Marcus Ambivius, about four years; then Annius Rufus, about one year, and Valerius Gratus eleven years, who was succeeded by Pontius Pilate to U. C. 760. Therefore the date of the appointment of Coponius, adding the amount of the several administrations, 18 years, will bring the appointment of Pilate to U. C. 778. The same year may be collected by a backward reckoning from the end of his government. Pilate continued ten years in the government of Judea, and was then deposed for the massacre of the Samaritans, sometime before the passover of U. C. 789, which preceded the death of Tiberius, March 16, 790. Compare Ant. 18, 5, 2, 3; and Ant. 18, 6, 3. If then he was deposed about the end of U. C. 788, it would bring his appointment to U. C. 778, as before; but this was the year before John's preaching; or in the 14th year of the joint reign of Tiberius. Pilate, therefore, was undoubtedly governor of Judea at the time of John the Baptist's ministry, and till after our Savior's crucifixion." *Lardner Credib. Vol. I. p. 381.*

2. 'Herod (Antipas) being tetrarch of Gallilee.'

Augustus divided Herod the Great's dominions, at his death into four tetrarchies; the first of Judea was given to Archelaus, with the title of Ethnarch, and a promise of that of king, if he should deserve it by his good conduct. He was therefore considered as king, by the Jews. Hence, the expression 'reigned,' was applied to him at his accession by the evangelist, Math. ii. 22. But the bad character he bore, and the divine warning, deterred the holy family from returning into Judea after Herod's death, from Egypt; and induced them to settle again under the milder government of Herod Antipas, in Gallilee at Nazareth, Math. ii. 19-23. This was the same Herod who married Herodias, his brother Philip's wife, and when rebuked for it by the Baptist, imprisoned, and at his wife's instigation beheaded him, Mark vi. 17-23. To whom also Christ was sent to be examined by Pilate, Luke xxiii. 6, 7.

3. 'His brother Philip, tetrarch of Iturea, and of the region of Trachonitis.' Josephus informs us that he died in the 20th year of Tiberius U. C. 787, after he had governed Trachonitis, Batanea, and Gailanitis 37 years. Ant. 18, 5, 6. This brings the beginning of his reign to U. C. 750, and therefore furnishes an additional argument that Herod's death has been rightly assigned to that year.

When Caligula succeeded Tiberius in the empire, he gave Philip's dominions, which were vacant, to Agrippa, the brother of Herodius, with the title of king. But this wicked and ambitious woman, envying her brother's superior rank, urged and prevailed on her husband to go to Rome, and solicit the same title from the emperor; who, instead of granting his petition, having received some unfavorable information of his conduct, not only took away his government, and gave it to Agrippa, but also banished him to Lyons in Gaul, whither his wife and ill-adviser followed him; thus justly punished for her ambitious envy, and her husband for following her vain counsels, as Josephus observes. Ant. 18, cap. 7-8.

4. 'And Lysannias tetrarch of Abilene.'

This quarter of Herod the Great's dominions, had

originally belonged to a former Lysannias, who was put to death by Anthony during his government in the east; Augustus afterwards granted it to Herod, and on his death, restored it to a descendant of the former proprietor, of the same name. When Caligula appointed Agrippa king of the tetrarchy of Philip, he promised also to give him the tetrarchy of Lysannias, when it should be vacant; which was afterwards given to him on the death of Lysannias, by the emperor Claudius, who thus restored to Agrippa the whole of his grandfather Herod's dominions. Ant. 18, 7, 10; and 19, 5, 1; and Bell. Jud. 2, 11, 5.

This Agrippa was 'Herod the king,' who, to court popularity with the Jews, persecuted the apostles, and beheaded James the elder, the brother of John; and for his pride and arrogance, was smitten by an angel of the Lord, because he received the blasphemous adulation of the people, 'without giving God the glory,' and was devoured by worms, as recorded by the evangelist, Acts xii. 1-23; and paraphrased by Josephus. Ant. 19, 8, 2.

His son was 'the king Agrippa,' before whom Paul so powerfully pleaded his cause, Act xxvi. 1-32.

5. 'Annas and Caiaphas being high priests.'

Ananus or Annas, was appointed high priest by Quirinus, or Cyrenius, when he was sent by Augustus to confiscate the property of Archelaus, U. C. 760, in the 37th year after the battle of Actium, U. C. 723. Joseph. Antiq. 18, 2, 1. Ananus continued in office about 14 years, until the administration of Valerius Gratus the fifth governor of Judea; who deposed him about U. C. 774, and appointed Ismael, Eleazer, son of Ananus, and Simon, high priests, in succession, none of whom remained above a year in office. Near the end of his administration, he appointed Joseph, called Caiaphas, the son-in-law of Ananus, about U. C. 777; who therefore was high priest during the whole of the administration of Pilate; for Vitellius, his successor, removed Caiaphas about the passover of U. C. 789, and appointed Jonathan, another son of Ananus, high priest in his room. Joseph. Ant. 18, 2, 2, and 18, 5, 3. Ananus, therefore, was the coadjutor of Caiaphas, the reigning high priest at this time; and on account of his age rank and consequence, as a man of the first consideration and influence in the state, is named first. To this we may attribute the taking Jesus, when he was apprehended, 'first to the house of Annas' who sent 'him bound to Caiaphas' the high priest.

From this historical review, it appears how intimately acquainted the evangelist Luke was with the affairs of Judea, the neighboring states and the Romans. He spent some time himself at Rome, and could not have been ignorant of the various modes of computing the reigns of their emperors: and that he did not reckon the 15th year of Tiberius from the death of Augustus, is demonstrated by the opinion of several early Christians, Tertullian, Africanus, Lactantius &c. that the crucifixion of Christ happened in the 15th of Tiberius, when the two Gemini were consuls, U. C. 782, or A. D. 29, evidently reckoning from the sole empire of Tiberius. But it is impossible that Luke could have referred a transaction early as John's ministry, to the same date, understood in the same sense. This argument appears to be decisive; especially if we consider that their opinion was incorrect, and retrenched two years from the most probable date of the crucifixion, U. C. 784, or A. D. 31, which would throw back the date of John's baptism still earlier.

This solution of dating the 15th of Tiberius from his joint reign with Augustus, U. C. 765, has been adopted in the margin of our English Bible, dating the 15th of Tiberius, A. D. 26, or U. C. 779, and either U. C. 764, or U. C. 765, are reckoned the beginning of the joint reign of Tiberius, by Usher, Pagius, Herwaert, Clericus, Prideaux, Mann, Playfair, &c." Dr. Hales Anal. of Chro. Vol. I. pp. 191-196.

It will be seen by the foregoing, that no point can be more strongly fortified in Chronology, than the birth of Christ, the vulgar era, and the end of the 69 weeks; the vulgar era being a fixed period, and the birth of Christ with the 15th of Tiberius, being fixed, each within the circle of one year. Any ar-

gument which can unsettle these points, would unsettle all chronology, and leave the dates of all historical events entirely uncertain. With this fixed period for the commencement of the last of the seventy weeks, they must have ended about the Jewish year, A. D. 33, independent of the time in the week that the crucifixion took place; so that the remaining 1810 years, bring us down to about the Jewish year 1843.

THE LORD'S PRAYER.—How many millions and millions of times has this prayer been offered by Christians of all denominations? So wide indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell, that though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition has been answered, till the kingdom of God shall come, and his will be done as it is in heaven.—*Montgomery.*

Letters received to Dec. 16 1843.

P. M. Swanville, Me; H. French, \$2; David Plumb, (yes); N. Mason, by P. M. \$1; John Pearson, \$13; P. M. Northville, Me.; T. L. Tullock, drft \$3; David Austin, \$1; S. Spooner, please say what papers have not been received and we will send: E. Braisbin, by P. M. \$2; Charles Wheeler, by P. M. \$1; C. Dubois and S. Strong, 50 cents each by P. M.; Clark Severns, by P. M. \$1; Stephen Ashley, by P. M. \$1; Dexter W. Read, \$2; Truworth Fisk, by P. M. \$1; S. Kimball, and L. M. Merrill, by P. M. 50 cents each; Ben'n Dudley, by P. M. \$1; J. Marsh; M. O. Pray; P. M. Wrentham; H. V. Davis; Catharine Bond, by P. M. \$1; J. D. Boyer \$10; J. Brackett, by P. M. 1; Rebecca Dudley, we think the fault cannot be at this office; the papers are regularly mailed; J. J. Parker, and Lucy A. Gifford, 1 each by P. M.; R. Sherman, by P. M. 2; B. F. Brown, by P. M. don 3; A. McLaughlin; M. Waterford, Me.; T. L. Tullock; Dea. Reed, by P. M. 1; Miss Polly Blake, by P. M. 1; J. Marsh; J. Weston, 5; A. C. Foot, by P. M. 1; Isaac C. Baker, by P. M. 1; P. M. N. Haven Mills, Vt.; Dr. Jan Baker by P. M. 1; Henry Flagg; J. Wheeler; P. M. Acton Me.; J. Percival, by P. M. 1; Geo. Storrs; S. Hawley, Jr.; W. C. Cooley, 2; J. L. Taylor, by P. M. 1; Cordelia Hawley, 1; Miss P. Wetherbee, by P. M. 1.

Packages Sent.

J. V. Himes, 9 Spruce St. N. York; Jon. Peirson, Portland, Me.; J. Howe, Jamaica, Vt.; M. O. and H. W. Pray, N. Scituate, R. I.; Dexter W. Reed, Seekonk, Ms.; E. Brislain, Champlain, N. Y.; H. B. Skinner, 8 Niagara St., Buffalo, N. Y.

NOTICE. Bro. White will lecture all day and evening in North Scituate, on Sunday, 31st inst.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16 Devonshire Street.
Address J. V. HIMES.
New York City—No. 9 Spruce Street.
Address J. V. HIMES.
Albany, N. Y.—(Agent please give st. and number.)
Address S. MILES.
Rochester, N. Y.—No. 17 Arcade Buildings.
Address E. C. GALUSHA.
Buffalo, N. Y.—No. 8 Niagara Street.
Address H. B. SKINNER.
Utica, N. Y.—(Agent please give street and No.)
Address HORACE PATTEN.
Philadelphia, Pa.—Nos. 40 & 41 Arcade.
Address J. LITCH.
Cincinnati, Ohio—Third Street, few doors east of Walnut, south side, add. GEO. STORRS.
St. Louis, Mo.—No. 88 Market Street.
Address H. A. CHITTENDEN.
Louisville, Ky.—Jefferson House.
Address Dr. NATH'L FIELD.
Montreal, C. W.—No. 158 Notre Dame Street.
Address R. HUTCHINSON.
Portland, Me.—Casco St.—address J. PEARSON.

Persons wishing for books will please call at the nearest depot

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 19.

Boston, Wednesday, Dec. 27, 1843.

Whole No. 139.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

Review of Isaac Taylor Hinton. No. 3.

CONCLUDED.

Of Professor Stuart's application of the fourth beast to Antiochus Epiphanes, Mr. Hinton justly remarks, pp. 230—232.—"His work, recently published, is entitled, 'Hints on the Interpretation of Prophecy.' The high character of its author in the department of biblical criticism, entitles his suggestions to great respect, although they are wholly subversive of the whole system of prophetic interpretation generally received among Protestant divines. Professor Stuart maintains, that all the principal symbols of the Revelations refer to the reign of Nero, as (in his opinion) those of Daniel apply to that of Antiochus. His main argument is founded on the assumption that the chief intention of the Revelations was, to afford the Christians, in the times of the apostle, sources of consolation under the persecutions they should suffer from that monster in human shape, who amused himself with playing the fiddle while Rome was in a mass of flames.

We waive the objection that, in the opinion of most commentators, the Revelations were not written till after these events occurred.—Why the Christians in Nero's time should be so favored, while those in the reign of Diocletian, more than two centuries afterwards, had no such consolation afforded; and still more, why the Albigenses, Waldenses, Hugonots and multitudes of others should be passed by in silence, the learned doctor does not make appear. That there must be points of resemblance between the powers of darkness—the cruel persecutor of all ages—is, indeed, very manifest; but that so much prophetic wisdom should be exhausted upon the reigns of Antiochus and Nero, and no detailed predictions be afforded respecting the far more extended and important occurrences between the Papal empire and hierarchy and the followers of Jesus, is, to say the least, highly improbable.

The work of Dr. Stuart is, professedly, very incomplete; a hundred historic facts referred to in the

symbols of Daniel and John, he has left unnoticed; and we apprehend he will, in the more complete work which he intimates will come from his pen, find a more arduous task to select their "mates" in the reigns of Antiochus and Nero, than his great learning and ingenuity will enable him satisfactorily to fulfil. Although as an individual we are very far from placing our abilities or opportunities on a level with those of the "Professor of Andover," we do not think it presumptuous to prefer the scheme adopted by Mede, Sir Isaac and Bishop Newton, and other learned investigators of prophecy whose names are an honor to the past age, and whose labors exhibit, in our opinion, both greater extent of research, more thorough acquaintance with this particular department of biblical science, and above all, inconceivably greater soundness of judgment, than are evinced in the Professor of Andover's "Hints on the Interpretation of Prophecy." See p. 23.

We think our readers will concur with us, and with the great mass of writers on prophecy, that the "ten horns" on Daniel's "fourth beast," and the "beast rising up out of the sea, having seven heads," of the Apocalyptic vision, refer to the ten kingdoms into which the Roman empire was divided. Of the identity of the ten-horned beasts of Daniel and of John there can be no reasonable doubt: and in the vision of the latter writer the application of the symbol to the Roman power is still more complete, by its including in it the symbols used by Daniel to depict the three previous empires—the "leopard," the Grecian: the "bear," the Persian; and the "lion" the Babylonian. Still, though the same beast, not without some variation: the "dragon," pagan Rome, "gave him his power," or armies, and "his seat," or imperial throne; "the beast," therefore, must be regarded as the successor of the idolatrous heathen Roman empire. That empire was not divided into ten kingdoms till after it became Christian; there is therefore no possibility, however desirable for some parties it might be, to escape the conclusion that the "little horn" is a power growing up out of the divided state of the Roman empire, after its overthrow by the Goths.

For the rise of Papacy, Mr. Hinton gives the edict of Justinian and says p. 234—

"The supremacy of the pope had by these mandates and edicts received the fullest sanction that could be given by the authority of the masters of the Roman world." Again page 237,—

"If any other events of history can be set forth and made to fill out all the particulars mentioned by Daniel and John, (and the predictions of the latter are clearly an amplification of those of the former,) we should be happy to see them stated; till then we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up before it, to refer to the rise of the papacy in the midst of the kingdoms into which the Roman empire was divided in the sixth century. This view cannot fail to be confirmed when we come to contemplate the symbols which the inspired penmen make use of to illustrate the spiritual characteristics, and the unparalleled conduct of the "little horn."

We now come to a question, respecting which, we are at issue; he says pp. 303, 304.

"The great outline of prophecy communicated through the dream of Nebuchadnezzar, has placed it beyond a doubt that the fourth empire will be overthrown, and in a manner different from that in which the previous empires had been subdued by their successors; for the "stone cut out of the mountain without hands," is not only to break in pieces

that empire, and all the remains of the previous kingdoms, but to grind them to powder, till they become like the "chaff of the summer threshing-floor," and utterly disappear from the face of the earth; that itself may become "a great mountain and fill the whole earth."

"The judgment was set," and the "books were opened;" the last judgments upon the apostate nations were commenced: and yet it would appear, from the following verse, that "the horn," still continued "to speak great words" up to the very time that the beast which sustained him was "slain, and his body destroyed." We shall presently see that these judgments have been for many years in progress; and yet it is manifest that the little horn of the papacy, though prostrated for a season, continues to "speak great words," though with a more feeble voice and to a less attentive auditory.

It will be seen from the above that the only argument he has in disproof of the coming of the Lord, at this time, is by taking the ground of the German Neologists, and making all the thrilling predictions of the word of God, mere shadows; and this is the only resort to which the church can flee. The argument is this: as the various parts of the image in the 2d, and the four beasts in the 7th of Daniel, are symbols of the Babylonian, Medo-Persian, Grecian and Roman empires; therefore, the smiting of the image on the feet, the coming of the Ancient of Days, and one like the Son of Man, the casting down the thrones, the issuing of the stream of fire, the slaying the beast and giving his body to the burning flame, the ministering of thousands, and the ten thousand times ten thousand that stood before him, the sitting of the judgment and the opening of the books, and the eternal kingdom are symbolical also; and therefore that the end of the world is not brought to view by them, but only a "providential judgment." This result is arrived at by Mr. Hinton upon the principle, that in any vision when a part of the objects of sight are symbols, all the objects of sight in that vision must also be symbols." As we before remarked, this rule is a correct one; and by it we will abide in the explanation of Daniel's visions.

We must never confound the inspired explanations of the symbols, with the symbols themselves, and we must always remember, that a greater is never used to symbolise a less. The things symbolised must always surpass the symbols. Keeping these principles in view, the visions of Daniel can never be made to signify anything less than the kingdoms of this world to the final judgment. In the 2d of Daniel, the objects of sight are the various metals composing the image, and the stone cut out of the mountain, totally destroying the image, and becoming a great mountain and filling the whole earth. The explanation of these symbols defines the various metals of the image to be four great empires in this world, and the division of the last. The stone which destroys the image and fills the whole earth, is defined to be a kingdom which the God of heaven shall set up, which shall never be destroyed, nor left to other people but shall break in pieces and consume all these king-

doms, and shall stand for ever. This is the inspired explanation of the symbol, and must decide what the objects of sight in Nebuchadnezzar's dream denoted. In the 7th of Daniel the objects of sight are the four beasts with their appendages, and then Daniel says, 7: 9-11, 13, 14. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

The four beasts are explained to be four kings or kingdoms, the fourth beast was to be the fourth kingdom, the ten horns ten kings, and the little horn another that should rise after them: Mr. Hinton admits that the history of the world to the present time has been a fulfilment of these symbols; so that the only question now is, what are we to understand by what he beheld as described from the 9th to the 14th verses? The fulfilment of these must not only be greater than the symbols seen, but must be as *much greater* than the symbols, as the four mighty empires in history have been greater than the four beasts which symbolised them. Therefore the thrones cast down, and the Ancient of days whose garment was white as snow, and the hair of his head was like pure wool, whose throne was like a fiery flame, and his wheels as burning fire, can symbolise nothing less than the Creator of the universe, and the final judgment; the fiery stream which issued and came forth before him, can symbolise nothing less than the fires of the last day; the slaying of the beast—the Roman empire, destroying his body and giving it to the burning flame, can symbolise nothing less than the overturning of all the kingdoms of this world; the sitting of the judgment and opening of the books, can symbolize nothing less than the final adjustment of the affairs of all men, and the allotment of their eternal destiny; the thousand thousands that ministered unto him, and the ten thousand times ten thousand that stood before him, can symbolize nothing less than the general assembly of the church of the first born who are redeemed by the blood of Christ out of every nation and kindred and tongue and people, who will sing the song of Moses and the Lamb, and being made kings and priests will reign on the earth; the one like the Son of man can symbolize none but the Son of man, and the everlasting dominion which shall not pass away, the glory and the kingdom which shall not be destroyed, given to one like the Son of man, whom all people nations and languages should serve, can symbolize nothing less than God's everlasting kingdom, when the kingdoms of this world become the kingdom of our Lord and his Christ:

and the angel thus explains these symbols to Daniel. He says, Dan. vii. 18, 27, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Again Mr. Hinton says, pp. 336-340.

"The twentieth chapter of Rev. continues the description of the results of the seventh vial. Although the beast and the false prophet had been taken, the 'dragon' still remained; but an angel (the ever recurring personification of the power of God) descends and binds him for one thousand years. Thus imprisoned, he had power to deceive the nations no more till the thousand years are ended. The holy seer beheld that, during this period, thrones were set, "and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years," (verse 4.) The organic power of Satan which yet remained, symbolized under the figure of the "dragon," being bound by the power of God, the true and faithful disciples of Christ, the representatives of those who had been beheaded for the witness of Jesus, had not only peace, but ruled, by their influence and active exertions, over at least some of the nations of the earth. "But the rest of the dead," the representatives of the persecutors of pagan or papal Rome, "lived not"—were not found in activity—"till the thousand years"—the period of repose and Christian activity already spoken of, "was ended, by the going forth again of Satanic power, to assail the saints. Awakening from this state of torpor, their adversaries joined themselves with Gog and Magog, (verse 8,) and gathered themselves to battle against the saints. But the combined assault only brought a final destruction on all these powers of Satan, for "fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are," (verse 10.) We have already stated, that the "beast and false prophet" being symbols, the "lake of fire," must be a symbol also. Let no one imagine from this that we would for a moment encourage the idea that there is no real place of punishment for the wicked in the eternal state—quite the reverse; all the symbols are taken from realities—are realities symbolically used—and the place of punishment of the wicked is proved to be real by the fact that it is here and elsewhere symbolically used to designate the providential wrath of God on the wicked organizations which exist on the earth. The same may be affirmed respecting the term "devil;" had he no real existence, his name would never have been used for the purpose of a symbol: symbols are not usually inventions of things which have no existence, but the application of real existences to an appropriate figurative use.

We are perfectly aware that the view we have taken of this passage will surprise both Millenarians and Spiritualists. We have read most that has been written by the advocates of the personal reign of Christ on earth for a thousand years, and of those who contend for a spiritual reign for the same period; and can find full satisfaction in none of them. Whatever may be the merits of the respective theories, we apprehend they have both wholly mistaken the true meaning of the chapter which has given rise to the term "Millennium." It appears to us, that the idea of the kingdom of Christ existing in a triumphant state during one thousand years, then being subject to an assault of wicked men numerous as "the sands of the sea," and immediately giving place to the eternal state, is utterly untenable: first, because it is absolutely opposed to all the other predictions; and secondly, because Gog and Magog are clearly asserted by Ezekiel to wage their

war before the final establishment of Christ's glorious kingdom.

The language of Daniel and all the prophets, is very explicit—that when the last form of the Roman empire is overthrown, the "everlasting dominion" of Christ shall immediately succeed. By this phrase we understand, not the eternal state after the resurrection, but a state of the world in which Christ shall rule organically (whether personally or not is not material now to be discussed) for a period undefined as to its length, and coeval with the duration of the world in its present physical conformation, and therefore properly termed "everlasting."

This idea is also clearly entertained by the apostle John; for his description of this glorious kingdom is contained in the twenty-first and twenty-second chapters, not in the twentieth. It has been usual to refer these chapters to the heavenly—the eternal—the resurrection state; but that this application is incorrect, is manifest from the description of the trees growing beside the river, which, proceeding from the throne of God, flows through the midst of the city; the leaves of these trees being for the healing of the nations. How this process can be carried on after the day of judgment, when every man has literally and finally received according to his works, it would be difficult to make appear; but, believing as we do, that the conversion of the great mass of mankind will take place after the establishment of the organic authority of Christ, as symbolized by "the Holy City, New Jerusalem, coming down from God," (a symbol in direct antithesis to the "great city that reigned over the king's of the earth,") the true church in power, as opposed to the apostate church in power, all appears plain and intelligible. If it be urged that the language of the apostle, in his closing chapters, is too heavenly to apply to an earthly state, the reply is manifest—that the scenery of heaven and hell have, in the book of Revelations, both been made use of to symbolize the events of earth, which, after all, are more intimately connected with these invisible states, than many have been apt to imagine.

One clause, which may seem to suggest a great difficulty to the minds of some, has been passed over with the design of reserving it for separate consideration. "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," (ch. xx. v. 5, 6.) What is the first resurrection? A resurrection of some of the righteous before others? or a resurrection of the righteous before the wicked? Neither. The state of holy activity in which sincere Christians all delight—the resurrection from a "death in trespasses and sins," is the first resurrection; on such the "second death" (they were once dead) hath no power. The servants of Christ need not fear hell; the malignant lord of that dark domain would not admit them. Those sons of the "first resurrection" who are living at the period of peace spoken of, representatives of all those redeemed from the first death of sin, shall reign with Christ as priests of God, continually engaged in extending the knowledge and influence of the sacrifice of the "Lamb of God that taketh away the sins of the world."

We apprehend the phrase, "thousand years," to be general and indefinite: whatever its length be, however, it manifestly occurs between the overthrow of "the beast and false prophet," or the destruction of the civil and spiritual despotism of Rome, and the casting "the devil" into "the lake of fire, where the beast and false prophet are."

Our former argument is equally applicable to the above; all the objects of sight must symbolize something greater than themselves, or the object of the symbol is lost. But in this case we are in no doubt as to what is symbolized, for what John saw is expressly explained to be the first resurrection, says John, "this is the first resurrection; blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall

reign with him a thousand years." It can therefore signify nothing less than the end of the world, for it is thus explained.

Mr. Hinton's objections to the trees in the new earth, show that he is not looking for the restitution of all things spoken of by the mouth of all the holy prophets since the world began. The nations spoken of above, are the nations that are saved: not those before the judgment.

It seems from the following quotation on p. 370, that Mr. Hinton is not fully satisfied with his own explanation. He says,—

"No solution as yet offered, appears to us satisfactory; and all that can be said, is, 'what we know not now, we shall know hereafter.'"

With regard to the reign of Christ on earth, he says, p. 363.

"Whether the theocracy of the King of kings shall be exercised through some intermediate arrangement whereby the will of the Divine Governor shall be made known without his presence being personally manifested, as was in measure the case with the Jewish theocracy, or whether the Redeemer of men shall exercise his kingly office in his glorified human form, may admit of a question, and can be determined only by attaching a correct meaning to the passages of sacred writ which relate to this subject. While we readily admit that the millennarians (as the advocates of the personal reign are generally called) have referred some passages to the personal appearance of Christ, which relate only to his providential judgments, we think it will be found, on a careful examination, that there are other texts which cannot, with proper regard to sound laws of interpretation, be otherwise applied."

Again he says, pp. 365—368.

"There is a perfect analogy between the errors of the Jews in that day, and that of perhaps the great majority of Christians in our own; those refused to interpret literally the Scriptures relating to the sufferings of the Messiah; these reject the literal signification of the passages relating to his glorious triumphs. A modern writer well observes: 'The literal key is that which has hitherto opened the treasures of prophetic truth, as the facts recorded in the New Testament abundantly testify. The mystic key is a false key, made to fit every thing, but really fits nothing well, and, like other false keys, instead of opening, spoils the lock, so that those who would possess the secret treasures are hindered.'"

That the error of the Jews related to the time when the theocracy of Christ should be established, not to the fact itself, is evident from the parable in the nineteenth of Luke, and from the occasion of its being delivered, which is expressly stated, "because they thought the kingdom of God should immediately appear." (Luke xix. 2.) To rectify this error as to time, our Lord related, that "a certain nobleman went into a far country, to receive for himself a kingdom, and to return." It will not be denied that the "nobleman" is designed to represent Christ; his journey "into a far country," our Lord's ascension to heaven; his waiting till he receives a kingdom, our Lord sitting at the right hand of his Father, till his enemies "are made his footstool;" his return, the second coming of Christ, to "take to himself his mighty power, and reign."

One most important rule in interpretation is settled by the introduction to this parable, that the phrase, "the kingdom of God," does not always apply to the spiritual kingdom. That kingdom was "immediately to appear," and therefore could not be identical, in all respects, with that which was not "immediately to appear." Nothing can possibly be more plain than that the spiritual kingdom commenced with the first coming of Christ, but that the temporal-spiritual kingdom was not to be established till his second appearance. There is certainly no need, because the Jews confounded the first and second comings of Christ, for Christians to do away with his second coming altogether, so far, at least, as a "reign on earth" is concerned.

The chief argument urged against the personal reign of Christ on earth (and that it is one of great apparent weight must be admitted) is, that the "coming," or "appearing," of Christ is frequently associated in the Scriptures with the resurrection and the general judgment, and that therefore the doctrine of an earthly reign of Christ after his personal appearance must be untenable. But a similar difficulty attends the idea of a spiritual reign, for it is expressly affirmed, that the man of sin shall exist till he shall be destroyed by "the brightness of His coming." (2 Thess. ii. 8.) Yet there are a mass of predictions which testify that the "earth shall be filled with the knowledge of the Lord as the waters cover the great deep;" and that "the heathen shall be given" to Christ "as his possession, and the uttermost parts of the earth for his inheritance." This must be after the destruction of the man of sin, and therefore after "the brightness of his (Christ's) coming."

It must also be admitted that the reward of the saints is frequently associated with the vengeance that Christ takes on his enemies then living on the earth. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 6, 7, 8.)

It will be seen by the above, that his views are somewhat similar to those of the literalists of England. And that he is not looking for the conversion of the world by ordinary means; the following extracts will show, which close his work. pp. 371, 372, and 373—375.

"Fifty years have already passed since the efforts of modern missions were first put forth; but while results of great moral glory have been produced—such as may well gladden the hearts of all who have participated in these truly Christ-like efforts, and fill their enemies with shame and confusion of face—yet no impression whatever has been made on any of the great organizations of Satan's power, either Pagan, Mahometan, or Papal, by the diffusion of gospel truth. The light of the Crescent has indeed become dim; but it is the darkness which the providence of Christ has brought around it which extinguishes its feeble rays, and not the shining of the Sun of Righteousness that supersedes them. The Papal empire has been convulsed and shaken to its centre; but the truths of the gospel have had no part in those convulsions. Amidst the Pagan nations, also, no impression has been as yet made upon governments of any power, by other agency than that of the providence of God."

We would therefore cheer on the devoted missionary with this consolatory reflection, that the Lord will not leave the wretched despots which oppose so many hindrances to his labors to be melted down by the slow process of their influence; but that, after a few more years of trial of their faith and patience, he will destroy those which have so long destroyed the earth, and cause the truth to have "free course and run and be glorified." And what if, in the closing scene of this contest with the powers of darkness, the "Captain of the Lord's host" should himself appear, and in one moment decide the contest which for ages had appeared to hang in doubt, employing no earthly arm for the destruction of the hosts encamped against the saints; but darting from the right hand of his power the lightnings of his wrath, the devouring flames so often the object of the prophet's song, now become a terrible reality! What if then should be fulfilled the predictions of Isaiah: "For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come;" (Isa. lxiii. 3, 4);—of Ezekiel; "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face."

And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hail-stones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. xxxviii. 18, 22, 23);—of Daniel; "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head was like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him;" (Dan. vii. 9, 10);—of Paul; "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming;" (2 Thess. ii. 8);—and of John; "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords;" (Rev. xix. 15, 16); and "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them." (ch. xx. v. 9.)

Glorious prospect! The earth redeemed from the grasp of its tyrants, shall soon be regenerated by the truth and power of God! The angelic song, "Peace on earth and good will among men," shall then be verified; and when thus the oft-repeated prayer, "thy kingdom come," has been fully answered, the will of God will be "done on earth as it is in heaven." Nations shall be "born in a day;" and millions on millions of human beings, happy in the love and under the rule of their Savior, shall occupy the earth; civilization, virtue, and religion, being universal, the number of earth's inhabitants shall be greatly enlarged, but on the altar of every heart shall burn the incense of thanksgiving, and from earth's wide domain, arise one universal symphony of praise.

Onward, then, with the work of mercy! Loud proclaim the glad tidings! the earth's jubilee is at hand! Let the light shine amid the darkness of the nations; let the sound of Jesus' name resound amid the rocks and vales of every clime; in every spot accessible to the soldier of the cross let the banner of redeeming love be planted! Let the pure and unadulterated word of God be given to all the human race. Be not discouraged, ye who are gone forth to prepare the way of the Lord, by the massive bulwarks of Satan's power which darkly frown upon your efforts—their strength is gone; nor startle at the renewed activity of the legions of the enemy. It is true they did "make war with the saints and overcome them;" but rather than they shall again triumph—rather than the results of your devoted labors shall be crushed, even for a season, the Lord himself shall appear, and show that the year of his redeemed, the time of their final triumph, is come.

Let all who love their Savior and their fellow-men, whether believers in the spiritual or in the personal reign of their common Lord, consecrate all their energies to this great work of communicating to a lost world the knowledge of the only Savior. "Blessed is that servant whom his Lord shall find so doing."

We have thus gone through the ten numbers of this work, and noticed all the points which would be of interest to our readers, or which needed any particular reply to. On the whole, we are pleased to see such a work. It shows a love for Protestant principles of interpretation, which, if fully carried out, will bring us on advent ground, looking for the Lord at the doors.

It is poor hearing, and poor reading, unless you mix faith and prayer with what you hear and what you read.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, DECEMBER 27, 1843.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

The Advent near at the door.

TO THE ADVENT BELIEVERS SCATTERED ABROAD. This glorious and all important theme, gathers new interest as the termination of the time approaches. The idea that the interest is dying away is not true, or that the faith of Adventists is in any respect shaken. Accounts from all parts of the country show that they are lifting up their heads, and looking up, in the expectation of the nearness of their redemption.

On a full view of the whole question relating to the manner and time of the Advent, we are more fully confirmed (if possible) that the "prophetic" periods end this Jewish year, and that the Savior will come in all his glory.

We have been greatly strengthened in this conclusion, by the utter failure of our opponents in their attempts to overthrow our faith; no two of them agree in the fundamental principles of prophetic interpretation. Messrs Stuart, Pond, Hinton, Dowling, &c., each, in their attempts to overthrow our faith, have effectually overthrown each other. The Rabbins of the land have demonstrated to the world, that they have no settled faith among themselves; and what Dr. Breckenridge says of Mr. Dowling's reply to Miller, is equally applicable to all our learned reviewers. He says:

"As for the disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that anything could be printed by Mr. Miller, or anybody else, more shallow, absurd, and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies, and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense. Such answers as his can have no effect, we should suppose, except to bring the whole subject into ridicule, or to promote the cause he attacks."

Dr. B. has also referred to others, especially Dr. Weeks, who has attempted to reply to Mr. Miller's Chronology. He says "what he (Mr. Miller) says might be positively disproved which we submit, has by no means been done; and it might be clearly shown that some other chronology is true, which no man has yet attempted, and which we sorrowfully admit, there are not five in America competent to discuss at this moment. Here is the great secret of the trouble; the profound and general ignorance which prevails on the whole subject, of which no greater evidence need be pro-

duced, than the fact that the pamphlet of Mr. Dowling has been extensively relied on, yea, preached, as a sufficient answer to Miller."

Dr. Breckenridge, then, being judge, the sentiments we advocate stand unscathed; and the mighty superstructure of truth, as the dust of learned confusion is blown away, appears each time in more beautiful relief, confirming the Israel of God in their blessed and glorious hope.

Under these circumstances, new obligations press upon us to publish the glad tidings of the kingdom at hand, with more zeal and diligence than ever. The hour of his judgment is come; the prophecies have been fulfilled, with the types and shadows, in all except the last event, the coming of Christ in glory.

Mr. Cunningham of Scotland, in his disquisition on the prophecies, remarks, that, "if we who have watched every sign in the spiritual horizon, for a long series of years, were now asked, is any sign of this (Christ's) coming yet accomplished? we should be constrained to answer, to our view not one sign remains unaccomplished. If we were further asked; shall he come this year, our answer would be, we know not, but this much we do know and believe, that he is at hand, even at the doors." Again he says, "amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of peace, peace, suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst upon the ears of the astonished inhabitants of the earth; it is the voice of the archangel; it is the trump of God; it is the descent of the Son of God. He cometh, he cometh to judge the earth. His dead saints spring from the dust—his living saints, in a moment, in the twinkling of an eye, are changed, and both together are rapt up far above the clouds to meet him, (1 Thess. iv. 17,) long before he is seen by the inhabitants of the earth."

This I conceive is the great event that we are to look for; so far as I can discern, no further signs are to be expected; as it seems to me we have entered into that last period of awful expectation, during which the church is likened to the ten virgins. We must hold our eyes waking—rouse up all the soul within us, to the work of preparation for the coming Bridegroom. Indifference now is sin; the condition of the church demands energetic action for the rescue of all that can be aroused; a slumbering world demands the untiring efforts of all the faithful; so that if by any means we may save some.

Lecturers should be multiplied; let every true believer who has a gift to teach, use that gift with the greatest industry and zeal. Let no one come down from the work; our work will not be done till the Master appears.

Brethren and sisters should do all in their power, in their more private capacity, for the spread of light on the advent of the Lord. Most of all we should all live in hourly preparation for the event. Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness.

J. V. HIMES.
Boston. Dec. 18th, 1843.

A SECOND ADVENT CONFERENCE will be held in Groton, if the Lord will, to commence the first Friday in Feb. and continue about a week. May the saints come full of faith.

LETTER FROM BROTHER A. WARFIELD.

DEAR BROTHER:—The promises of our dear Lord and Savior Jesus Christ, are full of glory to such as are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we (who love His appearing, and are looking for it,) which are alive and remain, shall be caught up together with them, to meet the Lord in the air: and so shall we ever be with the Lord." These are the words with which we are to "comfort each other;" and in these perilous and trying times, we all need such comforting assurances "that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Brethren, we "believe," "let us therefore rejoice with joy unspeakable and full of glory:" "then shall we receive the end of our faith, even the salvation of our souls." As was the faith of the apostles, primitive Christians, martyrs, reformers, and puritan fathers, so is ours. Let us not then be ashamed, but march boldly on, remembering that God is on our side, therefore we need not fear the scoffs of a wicked and ungodly world. "Let us not cast away our confidence, which hath great recompense of reward; but let us have patience, that when we have done the will of God we may receive the promise: for yet a little while, and he that shall come will come, and will not tarry." "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as we see the day approaching." O my Second Advent brethren and sisters, listen not to the syren song of my Lord delayeth his coming.—Let us see to it that we be not deceived, lest we lose our part in the Kingdom of our Lord and Savior Jesus Christ. Let us "hold fast that which we have, that no man take our crown," so that in that day, we may, with "the ten thousand times ten thousand, and thousands of thousands, shout worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Praise the Lord, O my soul! Praise the Lord all ye his saints! praise the Lord! O my brethren, cling to the Bible, remember it is God's Word, and not one jot or tittle of it will in any wise fail. Believe not all the spirits that are abroad in the world, but try them by the unerring record of God. Live for Christ, and live for him alone. Watch for his coming. Keep your loins continually girt about with truth. Faint not in prayer. Then will you be able in that day to stand, clothed with Immortality, and to dwell in the presence of Him who died that we might live. Amen.

Yours in the hope of soon seeing my Savior.

Holliston, Nov. 25, 1843.

HOW UNIVERSALISTS READ THEIR BIBLES!! The following is an extract from a communication in the Hartford "Universalist."

"I have partly been duped, and led into Millerism—to believe Universalists as Infidels, or something worse. But when in studying the Revelations of God, I find so much to overthrow Miller and his belief, I must come out and own a new conversion. I now give the 15th, 16th, and 17th verses of the eleventh chapter of Revelation. 'And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and his Christ; and he shall reign forever and ever. And the four-and-twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.' I own my short-sighted and contracted

views; my own ignorance and folly in letting others think and read for me. I now feel confident and able to defend the doctrine I once knew nothing of, which has spoken such consolation to my soul."

The editor of the *Universalist*, says that the writer of the above, remarked that he had been somewhat *confused* in his mind by too much reading, thinking and business. This *confusion* probably prevented his reading the two following verses of the same chapter. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

EXTRACT OF A LETTER FROM ENGLAND.

The Advent doctrine is chiefly the talk in this country now,—and the newspapers often contain sketches about the people in America, especially Mr. Miller. Various reports have been circulated about this country in reference to him,—some say he is in prison—some say he is dead—some say he has denied his doctrine, and altered his calculations—some say he and many others have turned infidels; and that America is in such a state as it never was before.* But, bless God, none of these things move me—I am perfectly satisfied on the point myself, and all that is said and done against this doctrine goes to confirm the truth:—and those who are crying peace and safety, will soon have their reward, for I am certain sudden destruction will soon burst upon them, and they shall not escape. O! what an awful responsibility are those soul-destroying ministers under, who are rocking the church to sleep, and causing thousands to believe a lie, and be damned! by this strong delusion of peace and safety—my Lord delayeth his coming—do not be alarmed, friends, there is no danger nigh—the world cannot be at an end yet for a number of years—the world is to be converted first, and the Jews are all to be gathered to their own land, and a great many more things are to be done yet, before that event will take place. This is the cry of many in this country, and more than that, they say they do not wish to have the Lord come yet, for they are not tired of the world; and beside, they say it would be cruel of God to destroy the world before it is converted, as so many would go to hell if the end should come now. Others think God will give them some particular notice of such an event as that, (the end of the world) and let them have time to prepare for it. Yes, I frequently hear ministers talk in this way,—the Lord have mercy on them, and open their eyes, and change their hearts, or they will meet an awful doom. Such kind of teachers, if they ever were converted, want converting over again before they can enter the kingdom. The Midnight Cry is sounding to nations far and wide—the Second Advent cause is doing well in this country—thousands are now looking for the coming of the Lord, and believe it is at the door;—and preachers of all denominations are now giving the midnight cry. I have travelled into the Shires in many other counties, and many have turned to the Lord through hearing this doctrine preached. The Midnight Cry has produced such powerful effects in some parts of this country, that nearly whole villages have turned to the Lord. Our London mission is doing well,—the Lord has raised up several good laborers, and two or three are now lecturing on this subject in London in different chapels—and many of our friends are holding Bible meetings, and reading our Second Advent books to the people, and others are sending those books and papers about, and others are writing letters to their friends, and sending those books and papers about the country. So they are all at work in some way, and try to do the best they can to send the midnight cry through England. Many good holy men and women have embraced the doctrine of the Second Advent since I came to England. When I came to England I could not find one, who understood the time, and but very few the nature of this doctrine. Most of them believed in the return of the Jews, and many other things, which are contrary to our views and the Bible; but by our labor, and the reading of the writings of the American brethren, their views are altered, and they have examined our views and embraced them. Our Norfolk mission is doing exceedingly well. Near 1000 have embraced this doctrine in Norfolk of late. We had one of the largest and most powerful camp-meetings at Litcham, of any in this country. I am now travelling in Norfolk, and the chapels are thrown open to me in many places; my friend, Mr. Burgess, is travelling with me, and several other ministers are travelling about and giving the Midnight Cry—we supply them with books and papers,—and they are scattering light and truth abroad through the breadth and length of the country.* But we want more laborers, for the fields are white already to harvest. The people in this country are continually calling

out for some of the lecturers from America,—and I did expect we should have seen some of them here before this time. I gave the people in this country some encouragement to expect some of your principal lecturers, according to the letter I received from the Boston Conference; but they are almost out of patience in looking for them now. But it does them good when I receive some intelligence from America, and read it to them, to hear how the work is going on in other parts of the world. All the papers and letters you and our brethren send to me, must be directed to "Derham in Norfolk;" as this is our depot for Second Advent business. We have a depot in London; but if they are sent there, it will be sometime before I can get them, and the expense is more. I shall be glad to receive a letter from any of our brethren in America, and papers,—some that would be of service to assist me in lecturing on this subject, as I need help, and cannot get them (the papers) in any other way. Give my love to all the friends you may hear inquire for me. The friends in this country send their love to you. Yours in the blessed hope of soon seeing our Deliverer come to Zion.

ROBERT WINTER.

East Dereham, Norfolk, Nov. 6, 1843.

LETTER FROM ENGLAND.

BELoved BRETHREN.—Although I am a stranger to you, yet not so to your interesting publications. I acknowledge the kindness that has been manifested by you, in sending so many of the works relating to the Second Advent of our Lord and Savior Jesus Christ; and were it in my power, I would feel very great pleasure in helping, in a pecuniary way, the friends who are spreading to the ends of the earth the glad and glorious tidings of the great salvation, and of the near approach of the Son of man. I am an unworthy member of a portion of the Redeemer's Church, who meet simply in his dear name, and who, for the most part, are believers in the coming of Jesus. I doubt not but that you will be rejoiced to know that for the last three years I, together with my dear brethren, who preach, have been declaring to thousands in this town, both in the open air and in our meeting rooms, the speedy end of all things, the coming of the Lord, and the reign of the saints. We, generally, agree with what dear brother William Miller and the other friends have declared and circulated. Perhaps I may say that I received the first volume ever seen or read in England, of Miller's Lectures. I received them from a Capt. Blanchard, of the "Calisto," and have since then been endeavoring to extend to all around the doctrines contained in that book. Many are persuaded here that some important event is about to take place. We, as a nation, are placed in a very serious situation; and indeed we do expect most awful circumstances to occur. Surely all things spoken of by Jesus and his holy apostles and prophets, are about to be fulfilled. O, that we may be found of him in peace. O, that we may be ready when the Savior comes. I am looking for him before the termination of 1843, as declared by your exposition of the 2300 days. I am asked, by some,—If the Lord does not come according to the time you have specified, what will you do? Why, if he does not appear this year, I will wait until he does come; but O, should he burst upon an unprepared world before twelve months expire, how unexpectedly will he appear. Let us pray and watch, and be found doing our Master's will, so that we may be received of him with joy, and be crowned with glory. Suffer a word of exhortation from your unknown brother. Don't be in the least terrified by the adversaries—still sound the alarm to the camp—proclaim the holy gospel, be instant in season and out of season, look forward to the recompense of reward. And may the blessing of God rest upon your labors, and may we meet in the city of the great King. Amen. I am, dearly beloved brethren, yours in the blessed hope of soon seeing the King in his beauty.

JOSEPH CURRY.

Princes Place, Flat St. Liverpool, Nov. 7th, 1843.

Letter from Sister R. Dudley.

BROTHER BLISS:—Not receiving your paper weekly for some time past, induces me to address a few lines to you to ascertain the cause. We have received but three numbers the last eight weeks. We highly prize the paper, nor do we know how to be deprived the privilege of reading it weekly. It is our spiritual food in this thirsty land, where we hear so little about our coming King. It rejoices our hearts to hear through your columns of the prosperity of the Second Advent cause, and encourages us to hold on by faith a little longer. Our numbers here are few but firm. Through the labors of our beloved brother Collins last fall and winter, many were brought to believe in the coming of our Savior at hand. And a little band was then raised up, who have dared to stem the torrent of opposition, and are still looking for our Savior. Our names are cast out as evil, and our

brethren look upon us as objects of pity; but thank the Lord we have become willing to be called fools for Christ's sake. Yes, we trust we glory in the cross, and from our very souls we pity those who seem to have so great a share of pity for us. We have not heard a lecture since brother Collins left us last spring. But we expect to praise the Lord through time and eternity, that his steps were ever directed to this place. We hold prayer meetings once a week and our souls are blessed. As time advances, our faith grows strong, and we expect soon to see our Savior and praise him where there will be no opposers, for he will set all right. How it would rejoice our hearts to have a lecturer come this way; we should not mind going ten or fifteen miles to hear one. We will just say, if one will come, they will find more than one welcome home. Yours in the blessed hope.

Oxford N. Y. Dec. 7th 1843.

NOTE. We cannot account for the non-receipt of the paper; we mail it regularly.

BROTHER DAVID PLUMB WRITES FROM UTICA, DEC. 7.

The fruit of your and brother Miller's labors here last winter is manifest in a goodly number who are joyfully looking for the speedy coming of their blessed Lord. The church with which I labor are believers more or less strongly in the divine principles of the Advent, and are becoming more and more intelligently confirmed in his sublime view of the plan of God. This is a thrilling theme with us, either directly or indirectly, in all our meetings, and we imply it in urging forward every branch of truth and reform. Bro. Beach has lately been with us and gave us two or three Lectures, to the great comfort and satisfaction of the brethren. I have been giving two lectures a week for several weeks, and our meetings are becoming more interesting, and the truth is gradually extending. Practical Bible holiness is increasing among us, thus demonstrating that "he that hath this hope in him, purifieth himself, even as he is pure."

Bro. Miller stopped two or three hours in the city; he was nearly recovered, and in some respects his sickness, he informed us, had left him radically improved. Should his health and strength hold out, we expect he will spend a little time with us when he returns. His labors have had a blessed effect in Rochester.

I feel thankful to God for the hallowed effect this truth has made upon my heart. I feel that "I am crucified to the world, and the world crucified to me." I rejoice in the prospect of the speedy establishment of the "kingdom of our God and His Christ." Not a Musselman's Paradise, as the "Oberlin Evangelist" has lately intimated our heaven to be, but an immortal rest in the "New Heavens and New Earth, wherein dwelleth RIGHTEOUSNESS." Fraternally yours in the faith,

DAVID PLUMB.

NOTICE.

It may be expected that a Second Advent Conference will commence at New Bedford, Jan. 1, 1844, Providence permitting.

Brethren Himes, Hervey, Porter, and others, will probably be present.

NOTICE.

An Advent Conference will be held at Chicopee Falls, commencing, if time continues, on Wednesday, Jan. 9th, at 8 o'clock in the evening, to continue over the Sabbath. Lecturers and other brethren are invited to be present.

NOTICE. An Advent Conference will commence at Dover, the 10th of January, if time continues. Bro. Timothy Cole and others will attend. It is intended to be continued through the week. If practicable Bro. Himes will be present.

"Influence of Millerism."

BRO. STEPHENS of "*Zion's Herald*," in speaking of the causes of the embarrassment of their missionary operations, says:

A fifth cause is the prevalence of heterodoxical opinions respecting the mission of the church. They who limit the influence of Millerism to those who have adopted its chronology, form a very inadequate estimate of its effects. It has affected the whole public mind of New England. Novel opinions, and especially wrong opinions, have an indirect as well as direct influence. While the few may openly avow them, the sentiments of the many are more or less modified by them. At the beginning, while yet but few decidedly received Mr. Miller's predictions, the whole public mind was interested in them. Those who would not hazard a word in their favor, still feared they *might* be true. This vague anxiety showed itself in a general interest in religion. But now that the time is passing away, we behold a universal reaction. During fifteen years past there has not been another period of equal indifference in religion—While this apprehension existed, vague as it was, it still neutralized the public interest in most matters affecting the future labors of the church, and now that it is subsiding, the reaction produces an apathy equally fatal. It would be useless to enter here into arguments against the chronological position of Millerism. Christianity required 4000 years for its introduction, and has not yet been in operation 2000. Strange as it may seem, that God in writing the book of time should make the preface twice as long as the main record itself, yet we know that no consideration can shake the confidence of those who with sincere hearts, though mistaken minds, are looking for the immediate appearing of their Lord. We can only pray that they may have grace to resist what must be the natural if not inevitable effects of their disappointment.

While with many who have not fully received the chronology of Mr. Miller, the vague apprehension of its truth has had the effect mentioned, a larger class who have no respect for his chronology, have nevertheless received some of his collateral views, that cannot but dampen all missionary enterprise, and are the more pernicious because they will not pass away with the explosion of the rest of the theory. Many, contrary to the most obvious evidence, do not believe in the actual improvement of our race, have no confidence in the restoration of the Jews, no hopes of the future whatever; but look to the destruction of the world as the only relief to its sins and miseries.—Alas! what a view of the providence of God and the mission of Christianity, is this! And how slight the motives that remain with such for the great plans of modern Christianity? They find meanings for the prophecies relating to the Jews which the theologians of the last two centuries (the ablest since St. Paul) never dreamed of; and this, too, without the discovery of any lost historical evidence, or any new axiom in Biblical criticism, but by mere conjectural constructions. The dispersion and miraculous distinctness of that race in all climes and through long ages,—wonderful as drops in the ocean which should not blend with the mass of waters—a distinctness preserved more strictly than that of any other people, not excepting the African with his peculiar conformation and peculiar color,

and which, so far as their discrimination from others is concerned, fits them at any moment to be gathered to their promised land, this perpetual miracle, suspending the strongest affinities of human nature, and the strongest tendencies of human society, is to them but a strange accident. We confess, that after all the new speculations on these and kindred subjects, we return to the old clear headed theologians of the Protestant church with unwavering confidence. We still believe in the predicted triumphs of Christian truth, and lament the recent novelties in opinion, not only as theological errors, but as obstacles to the success of the church.—Ministerial brethren, we must revise these studies, and remove from the public mind errors which thus strike at some of the strongest evidences as well as strongest motives of our religion.

We believe the above to be one of the most effectual causes of decline in our missionary interests in the North. In respect to the first effect of it, time will soon come to our relief, and the second we hope will be corrected in the leisure of subsequent inquiries.

Brother Litch sent the following reply to the editor, which he refused to publish.

TO THE EDITOR OF ZION'S HERALD.

BROTHER STEPHENS. I see in your paper of Nov. 22d, in your editorial on "our missionary funds," that among the "causes of deficiency" you have given the prevalence of "Millerism" a place. You say, "it has affected the whole public mind of New England." This is true. You say that even a "vague anxiety showed itself in a general interest in religion." All this is true. But it is more true that the direct efforts of those who have lectured and preached, and spread light on this subject have been the humble instruments of awakening thousands to a sense of sin, and led them to Christ. I ask, then, if that is a bad tree which produces this fruit? But it is not this interest of which you complain, but "this apprehension of Christ's coming, vague as it was, still neutralizes the public interest in most matters affecting the future labors of the church," &c. I will not deny this. But I ask if it has neutralized their efforts for the present salvation of sinners? Have they not been as zealous and successful in their efforts, as willing to make sacrifices, as free from the love of this world, and as eager after a heavenly inheritance, as their fellow Christians. Can you name instruments which have produced a greater effect on infidels, startled backsliders, aroused sinners, quickened the lukewarm, and exposed popery more successfully than the adventists, with the advent doctrine? Did any doctrine ever produce more careful and diligent study of the Bible, than this same doctrine? O, no. It is not any of these effects we deplore; but—"But it affects the future labors of the church!" Ah, that is the secret. It has exposed the heartlessness of the fable of a one thousand years of universal peace to the church before the Lord comes.

That is a great concession you make, when you say, "ministerial brethren, we must revise these studies, and remove from the public mind, errors which strike at some of the strongest evidences as well as some of the strongest motives of our religion." Is it so, that after all your labors, all the efforts of Doctors of Divinity, Doctors of medicine, Theological Professors, and collegiate professors, learned ministers and learned editors? Is it so, that

these studies must be revised? That they are all yet so loose and uncouth, that they must be revised before they are fit to be presented to the people? Yes, it is so.

But, brother Stevens, I hope in this revision, the first point to which you will turn your attention, will be the solution of the following problem.—"If, with all the causes of death which have been operating ever since the flood, to lessen and keep back the increase of the population of the earth, that population has actually increased in 4131 years, (the vulgar reckoning) from EIGHT souls, to 900,000,000, now on earth? following the same ratio, what will be the number of the earth's inhabitants at the end of a 1000 years from now? How many persons would it be necessary to place on each square foot of the globe's surface, in order for them to have a place here?"

Now don't run around this without looking it in the face. It is a simple problem, but it will show you a PHYSICAL IMPOSSIBILITY that we shall ever have a millennium on this earth while men are born and die. All the men and learning in the world cannot prove a millennium of the stamp which has so ardently been expected. The Lord's coming is our only hope of deliverance from the curse under which creation groans; and it is the joy of my heart that his blessed word assures us that coming is near, even at the door. And I most fully believe that word teaches that he will come this year. Don't then, my dear brother, don't lull a poor sinful world to sleep with the hope of the future, while the Judge stands at the door. Our faith, as adventists, is in God's word, and was never more strong than now. And if your confession to me is true, as I doubt not it is, you have had good reason to be silent; that is, you know nothing of the subject. What a concession for God's minister and *Zion's Herald*!

Yours, affectionately.

J. LITCH.

THE FIRST AND SECOND COMING OF CHRIST.

—The Jews came up to the first coming of Christ in a most irreligious state of mind.—They seem to have regarded and treated it as a political event merely; they approached it not "as it were by faith," but ambition. They wanted a king, who both could and would avenge them of their enemies. They rushed upon the most religious and solemn occurrence in the history of the world—an occurrence which cost the Son of God his life—as a horse rusheth into the battle; and fell victims to their own ungodliness and presumption, as the ox falls before the hammer.

Now, it is most undeniable that Christians are approaching the second coming of the Lord with a disposition of soul and a state of mind blind and hardened in nature, identical with that of the Jews at his first appearing.—They are not anxious for it; or having some impressions that they may be in the vicinity of the great period, they are not careful to regard it as they ought—a great, solemn, and eternally weighty religious event—the appearing of the great God and our Savior Jesus Christ.

Had the Jews approached the first appearing of the Son of God with faith in God; had they been the subjects of a purifying religious hope; had they really possessed the love of God in their hearts, and by these principles in full operation waited for the Messiah; they would have been saved every man of them.—But it was all trade, commerce, politics and law. They were the children of Abraham, the

elect people, and had never, they said, been in bondage to any man. Earthly, sensual, and demoniac, they stumbled, fell, were broken, and scattered to the four winds of heaven, a hissing and a proverb. Now, will it be better with Christians? It cannot be half so well. Many will not even look at the second coming in any point of view. Others say "We are ready." And so they are, if the event were not a religious, but purely a political change, like our own revolution of '76. But are such people prepared for this most holy, solemn, and awful event, by a careful and prayerful self-examination? No, no. The stamp of its greatness, pomp and holiness, is not seen in their lives. They are treating the most extraordinary event as an ordinary one, and are approaching it with ordinary views and ordinary feelings. Our teachers are all treacherous as an ancle out of joint, or a broken reed. They feel that a word on the subject would involve their popularity and their living, and they are exasperated by the fact. They even advise their brethren to have nothing to do with it, and are utterly reprobate in their mind touching the proximity of the event. They must have a Millennium at all hazards. What then is to be the fate of such traitors to the souls of their countrymen and their fellow-citizens in the kingdom of God? The fear of man has ensnared them; the love of money and of popularity has blinded their eyes, hardened their heart, and palsied their tongue.

Let me warn my readers against approaching the solemn crisis of the coming of Christ in an ordinary state of mind. Treat it not as a political event. Remember the great God and Savior is in it, and prepare for it accordingly. W. S.

[From Belknap's Collection of Hymns.]

"THE MARRIAGE OF THE LAMB."

"All ye who faithful servants are
Of our Almighty King,
Both high and low, and small and great,
His praise devoutly sing.

"Let us rejoice! and render thanks
To his most holy name!
Rejoice! rejoice! for now is come
The marriage of the Lamb.

"His bride herself has ready made,
How pure and white her dress!
This is the Saint's integrity,
And spotless holiness.

"How happy, then, is every one
Who to the marriage feast,
And holy supper of the Lamb,
Is called—a welcome guest."

PREJUDICE.—Doubtless a great reason why so many reject the Bible doctrine of the Advent is because they will not examine both sides of the question for themselves. The following extracts, illustrative of this, we cut from the Hartford Universalist:—

"A few days since, I was travelling in the stage coach with several individuals. As we passed a beautiful grove, one of the passengers observed that during the past season the believers in the Second Advent had held a camp meeting in it. 'Of all humbugs,' replied another, 'Millerism is the greatest.' 'Allow me to ask,' said the former, 'whether you have read their expositions of the prophecies; or have you examined the prophecies

with reference to the second coming of Christ?' 'I have done neither,' replied the other. 'I consider him who would spend his time in that manner but a fool or fanatic.' 'But,' continued he, 'you are one of Miller's disciples, are you?' 'By no means,' answered the other, 'and perhaps for this simple reason, I have had no opportunity to examine the evidences and proofs that have led Mr. Miller to his present conclusions. How absurd for me, who have neither studied nor reflected upon the subject, to say his views are all a humbug. Before I can decide upon the truth or falsity of a subject, I must *understand* the subject.' The other made no reply. After listening to the foregoing conversation, I was led to reflect upon the condemnatory spirit of the age in which we live. Any thing that squares not with our ignorance, our preconceived notions or opinions, is a humbug—is false, ridiculous, or absurd. Galileo's discoveries—the revolution of the earth around the sun—the satellites of Jupiter, &c. &c., why these were not only humbugs to the poor unthinking clods about him, but sins,—which he atoned for by a public recantation, and twelve years' imprisonment in a dungeon.

"Perhaps I may say, that the clergy are less inclined to examine both sides of a question or doctrine, than almost any other class. They seem to take it for granted, that all who differ from them are in error. And instead of examining their doctrines or opinions, they denounce them as visionaries, heretics, or infidels.

"Reports are not always to be relied on. Often they are put in circulation by enemies, for unholy purposes. Suppose a stranger from Gaul had visited Jerusalem in the time of our Savior, and listened to the Pharisees' report of the Son of God—how much *truth* would he have obtained? For myself, I never decide in regard to the doctrines of any sect, until I understand them as the sect understands and believes them. And before I condemn them, I strive to put myself in their place, to see, as it were, with their eyes, to hear with their ears, and to think with their minds.

"But in conclusion let me say, I admire the man who patiently and calmly examines every doctrine, theory or opinion, before he decides upon its merits. Give me the man who seeks for the **TRUTH** in religion, in politics, in science, in every thing. Such an one denounces nothing, condemns nothing, until he sees it as it is."

DIES IRÆ.

[Composed by Thomas De Celano, who was a Monk of the Twelfth Century. Translated by Andrew Dickenson.]

That day of wrath—tremendous day!
(So David and the Sybil say.)

With whirlwind fires the world shall burn!
O then! what trembling will there be,
When Christ descends in majesty,
Upon the resurrection morn!

With wondrous power the trump shall sound!
Death and the Dead it shall astound.
And rend the tombs of every land!
The whole creation shall arise
To meet th' Almighty in the skies,
And at his dread tribunal stand!

The mountains cleave! volcanoes wreath
Strange fires, disgorg'd from earth beneath,
That in conflicting flames are flung;
Affrighted Ocean heaves amain!
Creation travaileth in pain!
Heaven is with ruin overhung!

Lo! in mid-heavens that great white throne!
Nature convulsive heaves a groan
The Nations look in dread amaze!
Guilt shall behold, with anguish dire,
His eyes like fiercely flaming fire,
And shrink from the oppressive blaze!

'Tis Heaven's great King! tremendous Pow'r!
Where wilt thou fly at this dread hour?
Where seek relief from thy distress?
For lo! **THE CRUCIFIED** is come
To fix thy everlasting doom,
And judge the world in righteousness!

Earthquakes and thunders now prevail,
While trembling sinners weep and wail,
To see the Book of Doom display'd:
O dread Remembrancer of Thought,
Whence every sin to light is brought,
To make the guilty soul afraid.

O kind Redeemer! hear my prayer:
Save me that day from black despair,
Thou, who had'st pity on the thief:
Thou, who did'st Mary's sins forgive,
Be merciful, and let me live,
Though I of sinners am the chief.

Thou, who sat'st wearied on the well;
Who toil'd to save lost sons from hell;
Let not such travail be in vain:
Thou, who for me hast borne the cross,
And hung thereon, (a bleeding curse,)
O save me from eternal pain!

A suppliant at thy holy throne,
My guilt and worthlessness I own,
And only plead that Jesus bled:
Receive me, O thou Crucified,
Because for sinners thou hast died,
Eternal Judge of Quick and Dead!

Me absolution thou hast given;
Faith to my soul hath open'd Heaven,
And Mercy whispereth of grace:
Eternal King! at that great day,
When earth and heaven shall pass away,
Among thy sheep give me a place!

When wrapp'd in flame this rolling world
Is in one fiery ruin hurl'd
And there is no more earth and sea;
When to thy Kingdom Thou shalt come,
And guilty souls receive their doom,
O, then! my God! remember me!

PROF. STUART.—When we see such men as Professor Stuart, forced by the power of truth, to abandon the old, antiquated, erroneous notions concerning the *Apocalypse*, we are inspired with hope. In his zeal to overthrow Millerism, the Professor has involved himself in a dilemma, from which *he will find it no easy matter to retreat*. In his 'Hints on the Interpretation of Prophecy' he confutes Miller's views of the second coming of Christ, by taking *Universalist ground*, and limiting the fulfilment of the predictions of the Revelator, to a time not far distant from that in which they were made. The utterance of such doctrine by Moses Stuart is a new thing under the sun. It *tends*, as we are told by a Presbyterian paper of repute, the opinions of Prof. Bush do, *fearfully* to Universalism.

Professors Stuart and Bush are liberalizing the minds, and enlightening the understandings of the 'Calvinistic party' by administering *small doses of Universalism* as remedies for the popular tumults and excitements.—*Hartford Universalist*.

APOSTACIES.—The New Englander states that within the last five and twenty years no less than three clergymen of the Episcopal church in Connecticut have become Papists; viz: Dr. Kewley, of Middletown, Mr. Barber of Waterbury, and Mr. White of Kerby.

SIGNS OF THE TIMES.

BOSTON, DEC. 27, 1843.

TABERNACLE.

Lectures at the Tabernacle every Sunday at 10 o'clock, A. M. at half past 2 P. M. and at half past 6 in the evening. SEATS FREE—The public generally are respectfully invited to attend.

ADVENT MEETINGS DURING THE WEEK.

Tuesday and Thursday evenings, Lectures and Conference at the Tabernacle at 7 o'clock.

Monday, Wednesday and Friday evenings, at Advent Saloon over Boylston Market, entrance on Boylston St.

Advent brethren and sisters in the city and vicinity, are respectfully invited to attend.

FOREIGN NEWS.

The Hibernia arrived from Liverpool the 19th inst., yet brings but little news of any interest. The state trials in Ireland are postponed to the middle of January, and every thing continues quiet.

Advices from Constantinople, states that the Porte begins to entertain serious apprehensions as to the result of the late movement in Greece. These movements have also given great offence to the Emperor of Russia.

In Italy there is still disaffection. Letters from Leghorn of the 11th inst. say, that the people of Naples were in a state of great excitement, expecting some sudden movement; and that the insurgents in the Papal states were not entirely dispersed. The inhabitants of Messina were in a constant state of alarm, at the last accounts, from the repeated shocks of earthquakes. Mount Etna was in a state of unusual commotion.

From an official report it appears that the Roman Catholics have in India, China, and the rest of Asia, sixty-nine bishops, twenty coadjutors, 1856 priests, and 2,211,000 members.

TURKEY AND EGYPT.—The French journals announce the receipt of letters, containing the important intelligence, that Achmet-Pacha, governor of Senaar, after having disobeyed the often repeated summons of Mehemet-Ali, commanding him to repair to Cairo to receive instructions respecting the government of his province, had declared himself independent of the Viceroy, and had advised the latter of arrangements recently concluded with the Sultan, investing him with an independent administration in consideration of the payment of a stipulated annuity.

GREAT CATHOLIC MOVEMENT.—Intelligence has been received from the head quarters of Romanism, which indicate new and extensive plans for the subjugation of this country to the Papal power. It is announced that nine new Catholic bishops have been appointed, principally for the West, who, of course, are to go forth as apostles of Popery in that new and forming region. So if Protestantism does not see the importance of securing the West, Popery does. The names of these worthies are as follows: Rt. Rev. Mr. O'Conner, D. D., Bishop of Pittsburg; Rt. Rev. Wm. Quarters, D. D., Bishop of Chicago; Rt. Rev. Andw. Byrnes, D. D., Bishop of Arkansas; Rt. Rev. John McClusky, D. D., Assistant Bishop of New York; Rt. Rev. Mr. Henrie, D. D., Bishop of Milwaukee; Rt. Rev. Mr. Blanchet, D. D., Bishop of Oregon; Rt. Rev. John

Fitzpatrick, D. D., Assistant Bishop of Boston; Rt. Rev. Mr. Tyler, D. D., Bishop of Hartford; Rt. Rev. Mr. Reynolds, D. D., Bishop of Charleston.

We perfectly accord with the editors of the N. Y. Evangelist, who say,—there is something in this rapid increase of Popery, which must strike every Protestant who loves the Bible or the freedom and salvation which it procures, most painfully. It is becoming a serious question, whether the heritage of our fathers is to be taken from us. Most vigorous exertions are making to do it; and these are aided by the enemies of spiritual religion and freedom at home. There is no charm in our free institutions by which such assaults can be repelled without effort; and sure we may be, that without an amount of prayer and effort on the part of the friends of religion vastly exceeding any previous outlay, these schemes will be successful, and the present generation may live to sing the dirge of liberty. These are no times for indifference or slumber.—*N. E. Puritan.*

ERRATA. We are sorry to see that our printer admitted several errors into brother Hawley's last article. On 1st page 2d col. 20 lines from top, "should be relinquished," was printed "should relinquish;" same col. 19 lines from bottom, "objection" was given in the plural form. "Sustained" on p. 2, col. 3, and 22 lines from top, should read "retained." "Time," on 3d page 3d column and 6 lines from the top, should read *line*. In the table from Rollin, the reign of Alexander I. of 26 years, was left out entirely. The table from Prideaux was also so disarranged that we re-insert it corrected. There were farther some unimportant errors in punctuation and orthography, which the reader will see are typographical.

SUCCESSORS.	YEARS.	REFERENCES.
1, Joiada.	35*	Neh xii 10 Prid's vol ip 433
2, Johanan, (Jonathan.)	32	" " 11 " 25 to 290
3, Jaddua.	20	" " 11 " 290 " 350
4, Onias, I.	21	Prid. vol ii. 350 " 395
5, Simon the just,	9	" " " 395 " 411
6, Eleazer.	15	" " " 411
7, Manasseh.	26	" vol. iii. 113 " 225
8, Onias II.	33	" " 113 " 151
9, Simon II.	22	" " 154 " 183
10, (Onanias III.)		183 " 215
11, (Jason,	27	" " 215 " 220
12, (Mani-laus,		220 " 29
PRINCES OF JUDEA.		
1, Judas Maccabeus,	6	" " 252 " 335
2, Jonathan,	17	" " 335 " 375
3, Simon,	8	" " 375 " 395
4, John Hyrcanus,	29	" " 395 iv 7
KINGS OF JUDEA.		
1, Aristobolus, I.,	1	" vol. iv. 7 to 13
2, Alex. Jannaeus,	27	" " 13 to 43
3, Alexandra,	9	" " 43 " 62
4, Aristobolus II.,	6	" " 62 " 99
5, Hyrcanus, II.,	24	" " 99 " 193
6, Antigonus,	2	" " 193 " 204
7, HEROD THE GR'T.	33	" " 204 359 " 362
Christ born in his 33rd		" " 368 " 370
year, Herod's last yr. 1		
8, Archelaus,	10	" " 371 " 373
9, Augustus,	6†	" " 373 " 379
10, Tiberius,	15	" " 379 " 384
62 wks of Dan. ix. 25	434	EZRA 13 Ezr. vii 11—do.
Add 7 wks. Dan. ix 25, 49		15 ii. 13. 15. 190.
Ch'ts min'y 3yrs. 6 mo		First commis. Neh ii 1—6.
conver. of Cor. 3yrs 6m 7		second do. 11 " v. 6. Prid
make 1 or last wk. Dan.		his return ii. 146—151
ix. 27		to Persia, 5 " v. 14; ii. 6.
		Third com. 19 " ii. 151. xiii
		to close of the " 6, 7. do ii 190.
		Old Test. Canon. " 7—22. do ii.
		208—225

Total 490

49

* Joiada held his office 40 years. It was in the fifth year of his pontificate that the first division of the seventy weeks, or 49 years, ended. He, therefore, officiated 35 years after that. See reference above.

† The table gives Augustus 6 years from the deposition of Archelaus, though three years of that time Tiberius was associated with him. But the 15 years given to the latter are of his sole reign, though the number should be 18, reckoning from the time of his association with Augustus. All will see it is the same.

A London paper says that the estimate usually adopted of the proportion of Christians to the Jews is, that there are in the world 2,500,000 Jews, and 200,000,000 Christians. The Mahomedans are calculated to reach 140,000,000, and those whole follow neither the Jewish, Christian, nor Mahomedan faith, about 650,000,000.

BROTHER I. E. JONES writes,—

"My faith has become almost a reality; my mind has no anxiety respecting the Lord's speedy coming, but to be ready. How is it that so many are complaining that they do not realize the event as much as formerly? I cannot solve this doubt. Eternity surely hangs over us."

To CORRESPONDENTS. — The book of Esdras having never been received as inspired by the Jews or Gentiles in any age, and having always regarded as apocryphal, we should not feel justified in referring to it in proof of the doctrine of the advent. — Without its aid, we have abundant and conclusive proof of our position; and it would only weaken the evidence we have, in the minds of many, by referring to that which is doubtful, as they would suppose we were dependent on such an argument.

The ten kingdoms of Rome now existing are according to E. Irwin: France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, Ravenna. (See Miller's Lectures, p. 36). The ancient Chaldee is now included within Turkey in Asia.

Letters received to Dec. 23, 1843.

Mary Atherton, by P. M. \$1; R. W. S.; Springfield; N. Southard; T. F. Barry; R. W. Stearns, \$1; do. \$6 donation; E. W. Underhill; J. Marsh; M. Stoddard; G. S. Miles, \$10; R. Hutchinson; P. M. Quincy, Mass; J. Craig; J. Wolfstonholme; Orington \$5; H. Robbins, by P. M. \$1; Alvah Brackett, by P. M. \$1; D. E. Goodnough; H. B. Skinner; J. Weston; L. Caldwell; P. M. Fort Hamilton, N. Y.; P. Hawkes; J. Hazleton; J. P. Richmond; Brethren at Westboro'; E. B. Gibbs, \$2; L. F. Allen, by P. M. \$1; Hiram Clark, by P. M. \$1; Dr. Baker by P. M. \$1; S. S. Snow; J. B. Payne, by P. M. \$1; J. P. Jewett, \$1, for Mrs. Litch; D. Churchill and J. Harvey; J. E. Jones; E. Lloyd; N. Dutton, \$10; H. N. Drake, \$3; M. D. Walker, \$1; Mrs. R. Murphy, 50, and C. Burgess, 50, by P. M.; G. Wyman, by P. M. \$1; E. M. Alden; J. M. Shultz, \$1 each, by P. M.; H. W. Butterfield and S. Fuller, \$1 each, by P. M.; P. M. Moose Meadow, \$5; P. M. Hillsboro' N. H.; Rev. P. C. Richmond, by P. M. \$2; Elder Hamlin, by P. M. \$1; L. Boultell; T. M. Preble; Elder J. Bowles, by P. M. \$2; P. M. Derby Line; Jno. Fitts; Alden Sherwin, by P. M. \$2; S. Jackson, by P. M. \$1; J. Cushing and S. Smith, by P. M. \$3, 1, 25 to credit of S. Smith; Henry Mellen, by P. M. \$1; G. S. Miles; Hannah C. Brown; J. M. Dewey, \$5; C. Wines, \$10; P. M. Somersett, Ms; C. W. Mordough, by P. M. \$1; F. G. Brown; P. M. Pittsburg, Pa; P. M. Augusta, Ill; Addison Warfield \$1; A. B. Reed, by P. M. \$1; J. Prior, R. Avery and S. Terry, by P. M. \$1 each; A. Ferguson, J. Caw and A. B. Hamlin, by P. M. \$1 each; Joshua Purington, by P. M. \$1; H. Reynolds, by P. M. \$5; P. M. Sharon, Vt; T. L. Tullock; J. A. Mellen, by P. M. \$1; J. Marsh; Chs. Greene; N. Bennett by P. M. \$1.

Packages Sent.

R. W. Stearns, Springfield, Mass; Dr. Z. Baker, N. Bedford, Ms; G. S. Miles, Albany, N. Y.; J. V. Himes, 9 Spruce St. N. Y.; Elder J. Morse, Bradford, N. H.; D. N. Trickey, Portsmouth, N. H.; Churchill and Harvey, Woodstock N. B. to be left at the stage office, Holton, Me; F. G. Brown, N. Bedford, Ms; A. Sherwin, Grafton, Vt; J. M. Dewey, Milton, Vt; Henry Flagg, Worcester, Ms.; J. Weston New Ipswich N. H.

THE SIGNS OF THE TIMES.

AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE No. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 20.

Boston, Wednesday, Jan. 3, 1844.

Whole No. 140.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and fill his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

New Year's Address.

TO THE ADVENT BELIEVERS, WHICH ARE SCATTERED
ABROAD—GREETING.

"The curfew tolls the knell" of Forty Three!
Another New Year's hallow'd Morn we see!
Another year! How thrilling is the thought,
That ere its close *this world may come to nought!*
The quick be chang'd, the sainted dead awake,
Prophets and patriarchs their graves forsake,
And all the blood wash'd throng, with pæns sweet,
Ascend in air, their glorious King to meet!
Another year has fled! Here let us pause
And mark how God has own'd this glorious cause.
A few short years, and all were slumbering o'er
The advent of the Lord, though at the door:
Engross'd with pleasures, settled on their lees,
And only dreaming of inglorious ease.
But, suddenly a sound broke on the ear,
And thousands started from their sleep to hear:
The Bridegroom cometh, was the midnight cry;
Go, trim thy lamp, the Master draweth nigh!
The voice of one alone, for years, was heard;
But God his message bless'd: 'twas the sure word.
For years that cry was pass'd by as a dream,
An idle tale—a visionary scheme:
But few believ'd; men heard and turn'd away,
Pursu'd the business of each passing day,
And vainly dream'd, while counting o'er their gold,
That time would never end, as is foretold.

A change came o'er the spirit of their dream,
And men began to listen to the theme.
Sinners that came to scoff, remain'd to pray;
And cold backsliders cast their sins away.
The bold blasphemer paus'd in his career,
And infidels drew nigh, the word to hear,

And all who lov'd the appearing of the Lord,
With joy and thankfulness receiv'd the word.
Heaven its sealing grace abundant did impart;
Conviction fasten'd on the soften'd heart;
Men search'd the word of God, that they might know
Whether the Scriptures taught these things were so;
And there they found, written by holy men,
Inspir'd of God, that Christ would come again,
To change the living, judge the quick and dead,
And raise the saints from out their dusty bed,
Like Christ's own body change the bodies vile
Of those his blood has wash'd, who know no guile.
They also read that those who would not turn
To God, as chaff would like an oven burn;
The elements should melt in that great day;
The heavens with a great noise should pass away;
The earth should be dissolv'd, and all therein
Should be burn'd up to make an end of sin.
Nevertheless, the promise standeth sure:
The earth renew'd forever shall endure.

These truths were seen, but then the TIME, how
near?

Is it reveal'd when Jesus will appear?

Yes! FOUR GREAT KINGDOMS must arise and fall,
And then God's kingdom triumph over all.

Great Babylon and Persia o'er the world,
With Greece and Rome, have each their flag un-
furl'd;

Fulfill'd the prophecy, which God has given;
And now the kingdom waits her King from heaven:

Waits for the stone to smite the mingled feet,
And the whole image into pieces beat;
To break the iron, brass, gold, silver, clay,
Like chaff, the winds of heaven will blow away;
Leaving no place for them from south to north,
And then the stone—a mountain—fills the earth:
Waits, till the ten horn'd beast, diverse from all,
Dreadful and terrible, receives his fall,
Is slain, and to the burning flame is giv'n
With no escape from the decree of heav'n:

Waits, till the horn that wax'd exceeding great
Is broken without hand—its certain fate:

Waits, till the sanctuary of the Lord
Is cleans'd, as he has told us in his word:

Waits, till the Man of Sin is made to yield,
And all the tares are gather'd from the field:

And waits, until the Bridegroom shall appear—
The Savior, whom we hope to see this year.

THE "DAYS" are nearly ended. Soon the sun
Of time must cease its wonted race to run.

Also the signs, that God has kindly giv'n,
Have been hung out upon the vault of heav'n:

The sun in sackcloth robb'd, was dark at noon;
And, turn'd to blood, withheld her light, the moon;

The stars have fallen, as leaves fall from the vine,
Or like untimely figs—all know the sign;

Wonders foretold in heaven above, strange lights,
Pillars of smoke, blood, fire, and fearful sights,

All tend to show the nearness of that day,
Whose brightness gilds the page of prophecy.

These signs recorded on the sacred page,

And all fulfill'd within this present age,

With the fulfilment of all God has spoken,
That should be of Christ's advent a sure token,
Were seen by those who search'd the holy word,
To prove the speedy coming of the Lord.
And as our Savior told us, when we see
Begin to be fulfill'd this prophecy,
To know God's kingdom then would soon appear,
As budding trees denote the summer near;
So those who saw, believ'd, and ran to give
The midnight cry, that all who would, might live.
Like magic spread the word from south to north,
From east to west the messenger went forth;
On swiftest pinions flew the joyful sound,
And far and wide the tidings spread around.
Where'er the cry was given, men paus'd to hear,
Surpris'd to think the END could be so near;
Astonish'd at the doctrine which they heard,
Those who had never search'd the sacred word,
Their Bibles read, and studied day by day;
And some, with prayer, that God would lead the way:
With humble faith to their astonish'd sight,
The Lord unseal'd the word: they saw the light.
It burst upon their vision, like the sun
Shining through darkness ere the night is done.
Trusting to men, they had been taught to look
Upon the prophecies, as a seal'd book;
And to be seal'd forever from our view,
With which, while here, we nothing have to do;
As revelations which are hidden things,
And are known only to the King of kings.
But now the light which shone upon the word,
The harmony of prophecy restor'd.

The clouds of darkness which had brooded o'er
Those glorious promises, obscur'd no more.

The Bible now another book became;
Nor seem'd to those who knew it best, the same.

Parts of one perfect whole, each part was seen,
With no link wanting to connect between;

But each well fitted in its proper sphere,
As polish'd stones some goodly fabric rear.

A beauty and a glory, thus came o'er
The sacred page that ne'er was seen before.

The glorious kingdom, that will soon be giv'n
Unto the children of the King of heav'n,

Was brought to view; and paradise restor'd,
Taught men to love the appearing of the Lord.

The doctrine spread, believers multiplied,
Thousands confess'd the truth on every side,

And willing men went forth to give the word,
And preach the speedy coming of the Lord.

The labors of these self-denying men,
Were bless'd of God, and souls were gathered in,

A harvest rich, who trust their sins forgiven,
And joyfully await the Lord from heav'n.

Then Satan saw the time was drawing nigh,
When he should be dethron'd and death should die.

He saw the dangers thickening in his path,
And to the work he hasten'd with great wrath,

Knowing his time was short; and knowing too,
That what he would, that he must quickly do.

His Trumpet then he blew, the war began,

His lines he formed and disciplin'd each man;

His large artillery was brought to bear,
To blow the doctrine into thinnest air:
Along the lines were fir'd gun after gun;
At each discharge he thought the work was done;
But when the smoke was gone, truth like the rock,
Still stood: it had not felt the shock.

For the great men—the Doctors of the Law,
Each in their turn had fought a man of straw,
And vainly dream'd of having overthrown
The truth: they fought creations of their own.
The glorious advent doctrine has thus far
Escap'd unscath'd amid this wordy war;
And though a wicked world may rave and roar,
'Twill still prevail till "time shall be no more."

As on the crumbling verge of time, we stand,
And cast our eye on towards the wish'd for land
How bright the prospect! how o'erwhelming too!
How awful, and how glorious, the view!
The Lord himself we soon expect to see
Descend from heaven with royal majesty,
With the Archangels voice—a fearful sound,
And which will wake the righteous under ground.
He, who was once for dying sinners slain,
Will come again, a mighty King to reign;
To bruise the serpent's head and earth restore,
That it may bloom as Eden evermore;
To make the wilderness with joy to sing,
And every desert waste, its increase bring.
Then, the dominion "under the whole heav'n,"
Will to the saints of the Most High be giv'n,
Who will forever and forever reign,
While God's eternal promises remain.

Then, all the godly ones of Adam's race,
From Abel, down to the last child of grace,
Rais'd incorruptible, and rob'd in white,
Will dwell forever in eternal light.
Our father Abraham will then no more
A stranger be on promis'd Canaan's shore:
He and his seed, in number as the sand,
Who died and saw in faith the promis'd land,
They who were tempted, mock'd, scourg'd, ston'd,
and slain,

Will then for earthly loss, receive the gain.
This mortal, then, immortal will put on,
And all the ills and woes of life be gone.
In darkness, then, the blind will grope no more;
The sufferings of the sick will then be o'er;
The dumb will sweetly sing, the deaf will hear;
The lame will leap, as speeds the bounding deer;
All tears will then be wip'd from every eye,
And the grim tyrant, death itself shall die.
Their useless swords, to ploughshares then will turn;
Their spears, to pruning hooks; and men will learn
To war no more: but it will ever cease
Under Emmanuel's reign—the Prince of Peace.
Like to a bride adorn'd, from God will come
Our happy home—the New Jerusalem.
Zion with her fair mansions will appear,
With gates of pearls, and walls like crystal clear,
Her streets all pav'd with pure transparent gold,
And precious stones; transporting to behold!
The city then will need no more the light
Of Sun, or Moon; and there will be no night.
The glory of the Father there will shine:
The light thereof will be the Lamb divine.
The nations that are sav'd will there attend,
Walk in her light and to her Sov'reign bend;
And kings their glory there will freely bring,
In humble adoration of her King.
From out the throne a river pure will flow,
And on each side, the trees of life will grow;—

Their leaf for medicine, their fruit for meat,
Of which the promis'd seed may freely eat.
The wilderness like Eden then restor'd,
The desert, like the garden of the Lord,
And barren vales with roses blossoming,
All deck'd in beauty, then will sweetly sing.
The myrtle tree will grow where briars were;
And where the thorn, the box and spiral fir.
The lion then no more will thirst for blood,
But like the ox, will eat the straw for food.
The wolf and lamb together then will lay,
And with the child, shall innocently play.
The curse remov'd will prove his promise true,
Who said, "Behold, I create all things new."
The Tabernacle of the Lord will then,
As he has surely promis'd, be with men;
And God will dwell, and walk with them, and He
Shall be their God: they shall his people be.
The will of God will then on earth be done,
As now in heaven; and all shall serve the Son.
The knowledge of the Lord will cover o'er
The world, as waters spread from shore to shore;
And no man, then, shall to his neighbor say
Know ye the Lord, or walk ye in this way:
For, all shall know the Lord, both small and great,
Who gain admittance to that heav'nly state.
Beside still waters then the Lord will lead,
And in green pastures all his flock will feed;
He in his arms, the gentle lambs will bear,
And ere they call, will answer every prayer.
In all God's holy mountain there will be
Nothing to mar its full felicity.
Such is the happy state for which we sigh,
And such the kingdom which is drawing nigh.

Reader, are you a trav'ler in that road,
Which leads so soon to glory and to God?
If you've begun the journey, ne'er give o'er
Until you reach fair Canaan's happy shore.
Faint not, nor be discouraged by the way,
Though sceptics sneer, and fools refuse to pray;
Though watchmen on the walls who will not look,
Can find no warning in God's holy book,
His household like the evil servant treat,—
Withholding from them seasonable meat,
And in their hearts delight themselves to say,
My Lord his promis'd coming will delay;
And though the last day scoffers claim that all
Things now remain, as ever since the fall,
And ask what signs denote that Christ is near?
Or where the promise that he will appear.
Be not dismay'd: for these things needs must be
In order to fulfil the prophecy.
They willingly are ignorant, that God
Destroy'd the old world by a mighty flood;
And that the heavens and earth by the same word,
Are kept unto the coming of the Lord,
In store, to be dissolv'd by fire, and then
Will be the judgment of ungodly men.
The narrow path, men ever will despise;
'Tis shunn'd by all the proud and worldly wise;
An humble few delight therein to go;
The multitude take the broad road to woe.
As 'twas in Sodom, and before the flood,
They mock'd the messengers and word of God,
They revel'd on, and knew not till the day
That God destroy'd and took them all away;
So will the coming of the Savior be,
When to the rocks and mountains they will flee.
Then fear not little flock, the watchful care
Of Him who made all things, is yours to share.
Be firm, be watchful, vigilant, and pray

That God will guide you in his chosen way;
And though the lamps of many may go out,
Keep yours well trimm'd, and loins well girt about;
And live like men that for the Master wait,
That you may enter through the heavenly gate:
For though all men prove liars, yet sure the Lord
Will vindicate his ever faithful word;
And soon, what Adam lost, Christ will regain,
And his kingdom forever shall remain.

Boston, Jan. 1st, 1844.

B.

From the Midnight Cry.

Letter from Brother Wm. Miller.

BUFFALO, Dec. 4, 1843.

Dear Bro. Himes,—I am now in this city, lecturing to a house full of attentive hearers. The brethren have rented the Buffalo Theatre, which will hold somewhere between 1,500 and 2,000. I gave three lectures yesterday, assisted by brothers Barry, Skinner and Caldwell. I saw the tears of some in the congregation, who, I was informed, were old, hardened infidels. I am confident God will give us some, if not many of these souls as trophies of his grace. I first lectured in Rochester ten days. God gave a number to us in this place. We left there (Brother Barry and wife, myself and son George) for Lockport, since which time we have heard from Rochester, that more or less have been converted to God every night, under the labors of brothers Patten, Morley, and Mansfield. At Lockport we were received by Elder Elom Galusha and family with great cordiality, and staid with him ten days,—gave a full course of lectures, and produced an interest which will be felt in the Baptist Church until Christ shall come. Bro. Galusha came out full in the faith of '43. He is a happy man, and a strong man in faith. Already he begins to suffer persecution from the proud and scoffing ministry and worldly professors; but he will remain steadfast. He is no bigot, but loves Christ and his image where he finds it. With him I am well pleased; he will do much to give the "midnight cry." Three more Baptist ministers will help him in this vicinity: brothers Andrus, Winchell, Claighorne, and some others, are strongly convicted. I believe God will do a great work in this region. Some were already converted, and many convicted. Bro. Barry and myself gave a full course of lectures here, which disturbed the evil servants, who cry peace and safety, much. One of these peace-and-safety preachers broke in upon us two or three times while I was lecturing, showing himself neither a gentleman nor a Christian. He was rebuked in a special manner by the trustees of the Church. I am astonished that they cannot see their own character so clearly described in the Bible.—They aim to destroy every conviction of the truth which may be fastened on the minds of the impenitent, and soon God will make manifest their deception to the whole world. I rejoice more and more in the word of God, when I see every day its truth verified in the fulfilment of its prophecies. How can such men escape the damnation of hell?

I fear I shall not be able to visit New-York soon. I have had calls every day, since I have been here. Next week I go to Lewiston on Niagara River; week after to Penfield, where brother Bernard labors; from thence to Auburn, Syracuse, Utica, and home. Bro. I. E. Jones must come this way. I will write you from Penfield, if the Lord comes not before.

Yours in the blessed hope,

WM. MILLER.

Letter from Brother L. Hersey.

DEAR BROTHER HIMES:—I received a letter from my niece giving some account of the labors of Sister Paine and herself, in the interior of this State, from which I learn, that a hall was provided for them in Ware Village, where they found but very few who were friendly to the Second Advent near. A local Methodist preacher was very friendly to them, and had them to his house; here they labored a week; backsliders returned to their father's house; from 25 to 30 were hopefully converted to God, and became believers in the advent near. Of the last night she says, "and a crowded congregation was chained by the power of God, for 2 1-2 hours, while sister Paine presented the state of the church, at the first advent,—&c., &c., gentlemen standing all that time—while tears bespoke the feeling of their hearts," the parting scene was very interesting. In Hardwick they held their meetings in a private house; here the work was principally among professors, whom they found as in the 7th chapter of Romans; but some of them found themselves as in the 8th ere they left; "high sounding professors were brought to bow like little children, and embrace the evidence of the Advent near." Next, they visited Pelham, where there was not an advent believer: wrapt in prejudice, little good was done; some said if these things were not true, they would like to have the learned tell them what was the truth. A local Methodist Preacher next invited them to Prescott, where they occupied the meeting-house; reading the scriptures, accompanied by the Spirit, swept from the minds of many their former notions about the Jew's return, &c., &c.; four were hopefully converted; and many others confessed they could see no reason why it might not be true. They next stopped at Dana, being invited by a man who was part owner of the meeting house, in which they lectured; conviction seemed to be fastening on the minds of many of the wicked, but the professors coming in with their "turning upside down the word of God," and so little apparent good was effected in this place. She winds up her letter, by exhorting her Advent sisters to be laboring for God, in some way or other, so that they may be the means of saving, at least one soul, who shall shine bright in glory, Yours, L. H.

Letter from Brother T. M. Preble.

DEAR BROTHER HIMES:—When I wrote to you last, I was making my arrangements to go out West, and I really expected to have left this section of the country several weeks ago, but in the providence of God I have been prevented. And I think I can clearly see why my way was hedged up, as a door, very unexpectedly has been opened for me in the three following places, viz; Lowell, Nashua and Manchester, to labor alternately, probably till I am called home, an event for which I am daily looking.

With the advent brethren in Lowell, who worship at the Hamilton Hall, I expect to spend two fifths of the time,—with the brethren at Nashua one fifth, and with the brethren here the other two fifths. I have already spent two Sabbaths in Lowell, and the last evening I was there, 16 came forward for prayers. I have received a line from there within two or three days, informing me that backsliders are being reclaimed, sinners converted, and a number waiting to be baptized.

In this place the prospect is encouraging. Last Sabbath the meeting was holden in the Town Hall, and although the day was stormy, yet the Hall was judged to be half filled during the day, and in the evening it was thought there were a 1000 present, who were attentive to hear upon the subject of the "glorious appearing of the Great God, and our Savior Jesus Christ."

I never enjoyed myself better, neither has my faith in the doctrine I have proclaimed for the last two years, ever been stronger. I am encouraged to go forward in laboring for the conversion of sinners, both in the *professed* church and out of it, believing there will be salvation in Jesus, till the seventh angel shall begin to sound, and then the *mystery of God shall be finished*. One great reason why I thought to go west, was because I concluded the people in New England had heard so much on the subject of Christ's coming, they had become hardened, and I would go where they had not heard.

But I am satisfied from what I have felt and seen for a few weeks past that something can yet be done, should time continue a few weeks longer.

Oh! that all who are looking for the speedy coming of the Lord Jesus, would truly spend and be spent, in trying to save souls from the wrath to come. More than ever do I realize the nearness of that day, and the consequences attending it. May God revive us all to do his holy will, and preserve us blameless unto the coming of the Lord Jesus Christ. Yours, patiently waiting to be called to my *steady GLO-RIOUS, EVERLASTING HOME*.

T. M. PREBLE.

Manchester, Dec. 21, 1843.

Letter from Brother M. Stoddard.

DEAR BROTHER BLISS:—When brother Collins came to Warehouse Point to preach on this subject, I had an interview with him, and soon became convinced that had I read my Bible as duty required, I should not have thought this a strange doctrine: I felt the truth; and soon sold my creeds and commentaries for what they would bring, and took the Bible for my creed. From that time to the meeting of our conference, I labored chiefly in Connecticut, and witnessed the conversion of hundreds of souls. Our conference met in June last. I was present with them; they treated me kindly, and passed my character without censure.

I concluded to take an appointment, and was stationed at South Glastenbury, Ct., where I have labored for a few months. I however had not been long at Glastenbury, before I felt that my faith and practice did not agree; I believed that probation would close the present year; and still confined my labors to one parish. My soul was in trouble. I much regreted that I had taken an appointment. I called upon the Lord, he gave me no peace. I came to the resolution that I would break away from every influence that hindered my acting according to the dictates of conscience. I am now one of the outcasts of Israel, but glory to God in the highest, I feel no condemnation.

I have had an intercourse with brother Hawley at Cabotville; I thought him very clear on the doctrine that the world would end with Daniel's visions; but he doubted the end of those visions before '47. I did not know but it was so; I have since that time had an interview with brother Whiting on that subject,

who seems to be a critic in the Hebrew, and am satisfied that no criticism on the word, midst of the week, will be sufficient to show that the 2300 days will not expire the present year: However, brother Hawley is a close reasoner, and I will read with attention what he may offer on that subject.

I find the truth to be very unwelcome in this community. I expect to spend next Sabbath at Woodstock, and then visit Union, and South-bridge; and then, if time continue, I think I shall go to the south or west.

My dear brethren and sisters, I beseech you by all that is blessed to hold fast the profession of your faith; Jesus will soon come.

M. STODDARD.

Eastport, Ct., Dec. 7th, 1843.

A LETTER, to brother Chapman of Hartford, from a little girl seven years of age, who experienced religion at the Advent Camp-meeting in Newington, Ct.

DEAR BROTHER CHAPMAN:—My heart is pained within me to think of your long absence; the hope that we are looking for Christ fills my heart with joy, and spreads the balm of Gilead over my soul, that men cannot give nor take away; if they take away our lives, they cannot separate our communion with God. Mrs. Rice is dead: it is a sorrowful thought; but still we need not sorrow as those that have no hope in Christ; there is something sweet in death to God's dear children that the wicked will not taste of. I knew you had faith in my prayers, and I have prayed in faith that you might have good luck. Our Father who art in heaven, hallowed be thy name, wilt thou make brother Chapman to have a good luck in leading sinners forward for prayers to the Lord to be converted, tell them to let go of the world if they want Christ for their friend, for he was not of the world, they cannot find him with the world in their hearts. Write me a letter as soon as you get this.

Though trials may await you,
The crown before you lies,
Take courage brother Chapman,
And you will win the prize.

EMILY DEAN.

Hartford, 1843.

"As to me," said Martin Luther, "I do not cease my cry of 'The Gospel! the Gospel!—Christ! Christ!' and my enemies are as ready with their answer,—'Custom! custom!—Ordinances! ordinances!—Fathers! fathers!'" "That your faith should not stand in the wisdom of men, but in the power of God," says St. Paul; and by this thunder-clap from heaven he overturns and disperses, as the wind scatters the dust, all the foolish thoughts of men."

FINANCIAL STATISTICS OF THE CHURCH OF ROME.—An English paper calculates that the Romish clergy in Ireland, receive upwards of 7,000,000 of dollars per annum; say, 1,500,000 for confession, 150,000 for christenings, 300,000 for unctions and burials, 1,800,000 for marriages, 500,000 for purgatory prayers, 2,500,000 for collections at chapels. Out of such taxes the clergy are paid, churches repaired, and all provisions made for public religious service.

Soliman-Pacha had received orders to re-organize the Egyptian army, and was expected to march without delay against Achmet-Pacha.

If it be true that the Porte has recognized the latter as the governor of Soudan, discus-

sions of the gravest character cannot fail to arise between it and Mehemet-Ali, and all the intricacies of the Oriental question will necessarily be revived.—*J. Com.*

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JANUARY 3, 1843.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

The New Year.

The silent revolution of the wheels of time, in their onward progress towards the ocean of eternity, has brought us to another of those great land marks, which are, as it were, set up at regular intervals from Adam's fall to the removal of the curse.

At the commencement of the past year, we regarded it as more than probable, that ere the present time, the Lord would have gathered his true Israel, and given them the promised land. We however find ourselves still waiting for the coming kingdom. Although the Jewish year is not ended, yet we are like one of the Atlantic steamers fifteen days at sea. It may not therefore be amiss in us to examine our reckoning, and ascertain our true position. When one of the Atlantic steamers sails from Liverpool for this port, they calculate on a voyage of from twelve to fourteen days. At the earliest period when they may expect to reach their port, they examine their reckoning, and keep a continual and sharp look out for land. If however they do not reach their desired haven at the expected time, do they turn back? No. Knowing their port must be just ahead, and that their course has been continually towards it, although their reckoning is up, they sail boldly onward, in continual expectations of land. When Columbus was sailing due west in search of a New World, he expected to find land long before he did; and when his men almost mutined, his faith failed not; for he knew by the floating sea weed, and other signs, that land must be near; and as the evidences thickened, he kept a man at the mast head, continually on the look-out, till the land appeared. This then is what we are to do when similarly situated; and like them we shall in due season enter into our rest, if we faint not.

Let us therefore in this matter act as rational beings act respecting any event in life, when satisfied of the correctness of their position: persevere to the end. The doctrine of a temporal millennium has been shivered to the winds, and shown to have no foundation in the scriptures. The precious promises which have in times past been adduced in support of that theory, have been demonstrated to have reference only to the new earth wherein dwelleth righteousness, which, restored to its Eden state, is to be the eternal residence of those who attain unto the first resurrection. We have demonstrated that the only restoration of Is-

rael yet future, is that which will be consummated when the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord; when all Israel, the full number of the Jews and the full number of the Gentiles, constituting the whole house of Israel, shall be gathered in and saved; when God will open their graves, take them up out of their graves, place his spirit within them, and they shall live in the land which God has promised to our father Abraham, forever and ever.

These being thus proved, there remains no unfulfilled prophecy, only such as has respect to the final consummation and subsequent events; with nothing to delay the coming of Christ. We therefore have a continued chain of fulfilled prophecies, reaching to the present moment, in the past; and the predictions which have reference to the scenes of the judgment, as the next in the future; and this fact alone would be sufficient to warrant us in keeping a man at the mast head to mark the first appearance of land. This fact alone, independent of all chronology, would be sufficient to induce us to press forward towards the end of our voyage, till we enter the desired haven.

We have however more decisive tokens of the nearness of that event. All the foretold signs of the approach of that day, have been seen in the moral, political, and physical world; and they have been hung out in the heavens, so that we know, as we were commanded to by our Savior, that the generation which witnessed the darkening of the Sun in 1780,—63 years since, will not all pass away, until all these things be accomplished. And as we see the little remnant of that former age dropping away one after another, we are admonished that the last sands of time are fast running out, and that any moment may usher in eternal realities.

We have also reached that circle of time, within which, the prophetic periods all appear to terminate. We have weighed well, and carefully, and prayerfully the evidences which mark the commencement and end of the prophetic periods; we find a consistent and harmonious termination of them all about the Jewish year 1843. We can find no error in our calculations; our opponents have been unable, with all their skill and tact, and shrewdness, to point out any; their arguments have been shown to be the veriest sophisms, and we are fully satisfied that no man can begin to show even a plausible argument to extend any of these periods beyond about this time. We can therefore, as honest men, do nothing less than to continue our course as we have begun. We are satisfied of the correctness of our course, of our proximity to the port, and of the reality of the approaching events. We shall therefore continue on, full in the faith, patiently waiting, earnestly desiring, and continually expecting the appearing of the Lord. We shall also continue to proclaim the Master's approach, to warn the world of its danger, and to exhort them to be also ready, until he shall appear. Be ye also ready, for the Son of Man cometh at an hour when ye think not; and take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; but watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

While we would exhort all to prepare for the coming

of Christ, we would also exhort them to be faithful stewards over God's heritage, to occupy till Christ come, and do good as you have opportunity. Let none fold their arms and sit down in ignoble ease, for your work is not done till the Lord shall gather his elect. Let all who have a gift to teach, instruct those who are perishing for lack of vision; and let all others improve the talents and means which God has given them, to the noblest purposes. Idleness is a sin in the sight of God; and we are therefore to be continually giving the household such meat as we have in due season; and blessed is he who shall be found so doing. Then if we are at our work on the housetop, in the field, or in the mill, if we are travelling by the way, in the cars or stage, or if we are proclaiming, behold the Bridegroom cometh, go ye out to meet him, we shall be ready to ascend to meet our Lord in the air. Let us therefore not sleep as do others, but let us watch and be sober, for Jesus testifieth, "Surely I come quickly. Amen, even so come Lord Jesus."

Correspondence.

ST. LOUIS.—Bro. H. A. Chittenden writes:—We have succeeded much beyond our expectations in this city. The Lord has blessed the truth to many souls, and many are anxious for their eternal welfare. Some who have been infidels for years, have bowed to the majesty of truth, and the prospect is that a great work is commenced, which, with the continued blessing of God, we trust will end in the salvation of many.

LOCKPORT.—Bro. E. C. Galusha writes:—We are destitute of laborers in this whole region. Many important places, such as Ithaca, Canandagua, &c., are crying loudly for lecturers. There are open houses and loud calls in every direction. The cry is, come over and help us.

LOWELL, Ms.—Bro. J. J. Porter writes:—There is considerable interest in this city. On Sunday twenty came forward for prayers.

WESTMINSTER, Ms.—Bro. Fitts writes us that the Lord is at work in that place. The number of believers increases almost daily; and those who have opposed are embracing the faith.

MONTREAL.—Bro. R. Hutchinson is doing all he can in this field of labor. He is a talented and efficient lecturer, and has done much for the spread of the cause. He has just published another pamphlet of 48 pages, entitled "The throne of Judah perpetuated in Christ." It goes over the whole ground of the kingdom of God on earth, lost in Adam and recovered in Christ.

WEST HARTFORD, Vt.—Brother N. Dutton writes us that he is laboring in that field, and with good success. Some souls are being born again.

BUFFALO, N. Y.—Mr. Miller has just closed his lectures in that place. He lectured with great effect to crowded audiences. The last night of his lectures, 2000 went away unable to procure seats.

HALIFAX, Nova Scotia.—Bro. John Craig writes from that place that he is giving the cry. He begins to feel encouraged, some who opposed the strongest at first, now admit he has the Bible on his side. He writes for help, being alone there. We have furnished him with a box of books for that region.

NEW BEDFORD, Ms.—Bro. F. G. Brown writes that they have had some blessed meetings there, with good audiences.

STURBRIDGE, Ms.—Bro. H. N. Drake writes us:

—There is a band of dear brethren and sisters here whose sympathies you have, a band who appear to love the appearing of their dear Lord, and are trying, with their lamps trimmed and burning, with oil in their vessels, and with their loins girt about

"To watch and pray and travel over
Till Jesus comes to call us home."

VERGENNES, VT.—Bro. C. Wines writes that he is strong in the faith that the coming of the Lord is at the doors, and adds, "and there are many more in this vicinity of like precious faith." He says: "Our greatest trouble and cause of grief, is the professed Christian Church and ministry, who seem to say, 'art thou come hither to torment us, before our time.'"

SPRINGFIELD, VT.—Bro. J. H. Shipman will remain there a season. He says, "Our meetings are well attended, and I never saw people more attentive to hear, than those of this place are now." We see by the fruits that we have some real friends in that village.

WEST RANDOLPH, VT.—Bro. J. D. Marsh is now stopping in this place ready to attend to any calls for lectures as the doors may open. He writes that there is a band of brethren strong in the faith, who are determined to look for the Lord until he shall come into his kingdom. Bro. Marsh has labored since the 12th of Oct. in Castleton, Vt., Salem, N. Y., Concord, Vt., Pittsfield, Exeter, and Harvard, N. H., Lowell, Kensington, Boston, Roxbury, and Randolph, Ms., &c., and has again returned to his family in West Randolph, Vt. He has given us an interesting account of his labors and successes in the above places, the length of which prevents our giving it in full.

Bro. J. S. White will preach in Kingston, Mass., on the first sabbath in January.

THE HEARERS OF THE WORD OF THE KINGDOM. Those who have heard the word of the kingdom and received it gladly, are often surprised that others should not receive it with the same joy as themselves; and they have been pained to see those they love turn away from these things finding in this view of the kingdom nothing that they should desire to attain unto it at the sacrifice of all things. Our Savior, however, in the parable of the sower, explains the reason of this. He there gives the four different kinds of hearers who would hear this word.

The first are those who hear and *understand not*. Of such he says, Matt. xiii. 19, "When any one heareth THE WORD OF THE KINGDOM and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth seed by the way-side."

The second class are those who have no root in themselves. Of those, he said, 20, 21, vs. "but he that received the seed in stony places, the same is he that heareth the word (of the kingdom,) and anon with joy receiveth it: yet he had not root in himself, but endureth for a while; for when tribulation or persecution ariseth because of the word (of the kingdom,) by and by he is offended."

The third class are they who are unfruitful. Of those our Savior says, 22d verse, "He also that received seed among the thorns, is he that heareth the word (of the kingdom;) and the cares of this world and the deceitfulness of riches choke the word (of the kingdom,) and he becometh unfruitful."

There is, however, another class, who *understand* this word of the kingdom when they hear it. Of

these, our Savior says, 23d verse, "But he that received seed into the *good ground*, is he that heareth the word (of the kingdom) and UNDERSTAND-ETH it; which also *beareth fruit*, and bringeth forth, some an hundred fold, some sixty, some thirty." And 52, "Every Scribe which is *instructed* unto the *kingdom of heaven*, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

We are to consider the difference of the soil on which the seed is sown, and then we shall not be surprised if some wither away, are choked with thorns, or understand not. But we should the more rejoice, that so many *understand* the word of the kingdom and bring forth fruit; while so few are choked with thorns.

TO CORRESPONDENTS. A communication has been received applying the first chap. of Habakkuk to America. We can see no foundation for the application. It is expressly applied to the Chaldeans; and to apply it otherwise would make prophecy indefinite.

We have received a long communication from Portland showing that the 2300 days terminated about 1843, independant of the time of the crucifixion in the last week; but as we have presented so much on this point within a few weeks, it might not be interesting to our readers at present.

BROTHER FITCH. We learn by the Second Advent paper published at Cleveland, that brother Fitch has been afflicted by the death of his little son William, the 5th ult. aged about seven years.

This is a severe blow to brother Fitch, whose children are very dear to him. He, however, has committed him to the earth, with the full assurance of soon meeting him in the resurrection of the just. He has the pleasing hope that his little son at the early age of three years, embraced the Lord as his Savior, since which, his faith has never wavered. He was resigned during his sickness, had his senses to the last, knew he was dying, composed himself, closed his own eyes, and died with as much calmness as he would have gone to his pillow for a nights repose. Brother Fitch says,

He was not without the follies and faults of childhood, but we do believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Savior is indeed Willie's Savior. O it is hard, when we have loved and cherished our children, until they have become intertwined with every fibre of our hearts, to see them lie down and suffer until life's last spring is crushed by an insupportable load of agony. Our hearts are aching, bleeding.

Brother Fitch then speaks of his late labors, he says,—

It is a good while since our friends at the East have had any account of my labors. In the month of September, I spent some time at Oberlin, doing what I could to hold up the truth. But at the Oberlin brethren I was grieved beyond measure. I might have expected from others what the cause of truth has received from them, but from them I certainly did not expect such things, after their high professions of entire consecration in all things to God. I have never seen the glorious truths of the Bible, touching the kingdom and coming of Christ, met with more determined opposition, contempt and scorn than they have been by the Oberlin Faculty; and never, in all my life, have I felt such anguish at my heart's core, or shed such bitter, burning tears as I have at their rejection of the word of the Lord. But the more I have endeavored to hold up

the truth to them, the more strenuously they have opposed it, and the more unjustly they have charged me for my endeavors to do them good; actuated only by an irresistible conviction of duty to God. I pray that they may find mercy from the Lord in that day. At Lower Sandusky, about the 1st of November, I had a delightful season. The Spirit descended upon us, sinners were awakened, and several professed they had found peace with God. At Norwalk, I felt that God was as truly with me as on any occasion in my life, but of results, I cannot speak. There is a goodly band of firm believers there, and some truly efficient and munificent helpers in the spread of the truth. There are several other places in that county which I am desired to visit, and shall endeavor to do so if the Lord permits. To-day I have had a request to visit Cincinnati, but cannot tell what I shall be able to do.

I am still aided in my travels by the dear brother who rendered me such efficient help the last winter. All his heart, and all he has, is in the glorious cause of the Lord's appearing. Another brother at Norwalk, by great liberality, has added much to my comfort in traveling. Yours, saying as ever with my whole heart, Come, Lord Jesus. C. FITCH.

Obituary.

Departed this life after a long and distressing illness, Brother John Caverly, aged 45 years. He has been a believer in Jesus Christ by the Holy-Ghost for more than twenty years, and for more than one year in his return to this Earth this present Bible year. That religion that was dearer to him than life supported him in death, caused him to die in peace and sleep in Jesus, with the blessed hope of the Tabernacle of God soon being with men, when he with the glorified millions, who have sealed their testimonies with their blood, should awake in his likeness. O Glory to God for the religion of the once Babe of Bethlehem who now inhabits eternity, who was our Prophet, is our Priest, and soon will be our King immortal. Sermon by the writer, 2 Timothy, 4—6. For I am now ready to be offered, and the time of my departure is at hand. Likewise Dorothy, daughter of John and Dorothy Caverly, aged 14 years, who after following the remains of her dear father to the lonely grave on Sunday, was taken on Monday with the throat distemper; and on the 7th Dec. fell a prey to death; she was a very remarkable youth, professed religion about 4 years ago, and since that time to her death adorned her early profession by a well ordered life and Godly conversation. Her little soul was frequently filled to overflowing with the blessed hope of seeing in 1843 him who had redeemed her soul, not by silver or gold, but by his precious blood. She was baptized last winter by the writer, and the first words she uttered when out of the water were, I am now ready to see Jesus. Glory to God that it is our privilege to have a knowledge of our acceptance with God. Sermon by the writer, from Rev. xiv. 13. Christian Herald and Morning Star, please copy. WILLIAM THOMPSON.

New Durham, Dec. 13th, 1843.

EXECUTION OF A PRIEST. A Paris paper says:—"According to letters from Rome, the priest Abbo was executed there on the morning of the 4th of October, and the Pontifical Government was in so much dread of public exasperation on the occasion, that the execution did not take place in the town, but in the Castle of Angelo. Almost the whole garrison was under arms. The Pope had left on the 2d for the Villa of Castel Grandolfo, where he was to remain eight or ten days."

The Groton Conference.

The Conference which has been in progress here for the last four days, has been a good time to the believers. The Lord was indeed with us; many believers were here from the neighboring towns, and we can truly say, *the saints were quickened*, and their faith increased; and even expressed their full confidence that the Lord was very nigh even at the doors. Sabbath afternoon, we had a communion season; from one hundred and fifty to two hundred communicants were present, expecting that this might be the last time they should so shew forth the Lord's death till he come. It was indeed a time of deep interest. Let God be glorified for all these precious privileges which we enjoy on this earth. It is no time to sleep when almost at the judgment. I find those believers who have come out of the sects in obedience to the voice of God, and stand by simple faith, are strong, and growing stronger daily in the Lord, and their peace is like a river, while those who hold on are weak and puny. So I would say, heed the cry, come out, be separate, be the Lord's free men, and you shall be free indeed. The notice of this meeting being so limited as to prevent many who were desirous of attending, therefore with united voices we concluded to adjourn till the first Friday in Feb., if time continues; when we hope our brethren will come up in the name of the Lord of hosts, expecting a time of refreshing from the presence of the Lord. Thy brother in hope of soon seeing the Savior.

L. BOUTELL

Groton. Dec. 11, 1843.

Letter from Bro. Joseph Marsh.

BROTHER BLISS:—For the encouragement of those who are looking for, and love the appearing of our blessed Lord, permit me to say, through the Signs of the Times, that my late visit to Albany and Boston, served in no small degree to confirm my mind on two very important points, viz.; that our cause is the Lord's own cause, and will therefore speedily triumph; and that our opponents have no better arguments with which to oppose it, than contumely and misrepresentation.

I was credibly informed, that one of the professedly knowing ones in this place, in a church meeting a few weeks since, among other similar expressions, said that, "the Millerites were every where, excepting in this place, giving up their faith;" that "Millerism was stewed down to a pint, and that the church at Union Mills must drink its last dregs." This is only a sample, as near as I can learn, of what is said in very many places, where the Advent cause is established. It seems that our opposers having been so long in the habit of estimating their strength according to their numbers, they really think if they can make their Advent brethren believe that their numbers are small, they will for this reason abandon their blessed hope; but this is a mistake; for our faith stands not in multitudes, but in the strength of God's word.

For one I can say that I have never been more grounded in the faith of the coming of the Lord at the end of the 2300 days, which evidently terminate next March; and so far as I know, this is the case with all in this place and elsewhere, who have like precious faith. I found it so in Albany; a more devoted band of brethren I never met with. Their meetings are well attended every evening, and on Sab-

bath days at the house of prayer, and many are daily rejoicing in the full hope of soon seeing their glorious Lord.

In Boston I found the cause more prosperous than I had anticipated. Perhaps there is not a larger congregation in the city than meet at the Tabernacle. Their prayer meetings are frequent, orderly, spiritual, and highly interesting. A more heavenly communion I never enjoyed, than the one I attended in the Tabernacle. It was thought there were five hundred communicants who were confidently expecting soon to eat and drink with their Lord in his glorious and everlasting kingdom.

I found Bro. Himes indefatigable in his labors, in the pulpit, the prayer meeting, and office of the Signs of the Times. But few if any men are capable of doing more. Good order reigns in every department over which he presides. Strict economy, commendable liberality, untiring perseverance, with sound discretion, mark his course, and I feel the fullest assurance in saying, that the glory of God is the ultimate object of all his labors. I speak this not by way of flattery; for this I hate; but knowing that the degraded press and pulpits of our country have left no means untried to sink into disrepute the Advent cause, by impugning the motives and honesty of brother Himes, and by circulating the most ridiculous reports about our brethren, and the Tabernacle in Boston, I felt it due to the cause at large, to say what I have.

I have had some very serious reflections of late, my brother, on the present duty of those who fully believe in the coming of the Lord near. There are many of this faith who stand connected with churches, and are still giving their influence and support, at least in part, to those very ministers, churches, and papers which warmly oppose this most glorious truth. Is this right? Is it consistent with our faith? I cannot think it is. Our faith and works should harmonize. If we believe the present church organizations, the ministry, and the press, are opposing the truth, we should not lend our influence, or aid in any way to assist in carrying on that opposition. He that is not for me, says Christ, is against me. They are not for Christ who oppose his coming at any time. Our duty therefore seems plain to me, that our entire influence and support should be withdrawn from all, and every opposing interest to the coming of the Lord near, and given to sustain and further this despised, yet blessed cause. It is evidently as much our duty now to come out of Babylon, as it was for Lot to flee from Sodom, on the morning before its overthrow. I am aware that by some this will be called ultraism, come-outism, or some other ism; but what of that? we should not seek to please men, but God. If he has told us to come out of Babylon, I do not know how we can be saved from the doom that awaits her, unless we obey his imperative command.

At this important crisis, when the weak need to be made strong, and the strong strengthened, we should do all we can to aid in strengthening one another. If there is an Advent meeting convenient for us to attend, we should be sure and attend it in preference to any other. If we have any thing to give for the support of the ministry, bestow it on those who are proclaiming the coming of the heavenly Bridegroom. If we have any thing to impart for the spread of the truth, be sure and not give it for the propagation of the fables and

traditions of men, but for the spread of the glad tidings of the kingdom at hand. And if we have a dollar to spare for a religious paper, give it for the Signs of the Times, the Midnight Cry, or some Advent paper, if we have not already done it; and if we have, order another or more for the benefit of those who are unable to spend a dollar for one of these valuable heralds of truth. In this way we can and should serve God with our substance as well as with our lips—prove a lasting blessing to others, and secure a rich and eternal reward in the everlasting kingdom of God. Finally, let us hope, and do unto the end of the days; for the vision is sure, it will not tarry.

Union Mills, N. Y. Dec. 11, 1843.

Letter from Bro. A. Mc Laughlin.

DEAR BROTHER HIMES:—One year has now nearly completed its revolution, since you and brother Miller gave a course of lectures in this city, on the second coming of Christ. And you are, perhaps, in some measure aware of the blessings which under God resulted from your labors of love among us at that time; but the whole amount of good affected through your instrumentality can only be unfolded in that day when the secrets of all hearts shall be made known. Many who then "received the word gladly," are still firm and unwavering in the faith once delivered to the saints; and are waiting for the speedy revelation of Jesus from heaven; while some have become cold and indifferent. But so far as my knowledge extends, none who then received the truth either in whole or in part, have become "scoffers;" but their coldness, in my opinion, is owing in a great measure to a want of that kind of preaching which is calculated to produce in the soul a love for the "glorious appearing of the great God, and our Savior Jesus Christ." This want has been seriously felt by us all. We have made several efforts to procure a lecturer, but have hitherto failed; and I have been induced by the suggestion of some of the brethren, to write to you with the confident expectation that you would interest yourself in our behalf, and use your influence to procure for us a lecturer who can do justice to the subject. Such a brother would be cordially received among us, and his temporal wants abundantly supplied. Yours in the hope of the gospel.

Vergennes, Dec. 7th, 1843.

The Cause in Cincinnati.

Bro. J. D. Boyer, of that city, writes:

"God is still with his people. The brethren in this city are strong in the faith, looking for the speedy appearing of the Lord. Our congregations are large and attentive. The Second Advent cause in this city has never been so prosperous as at the present time. The West is stretching out its hands for help; and there are many places that want help; they must have the cry. We are still extending the glorious news of the speedy coming of the Lord. Bro. Jacobs arrived here on Sunday evening, Dec. 4th; that evening 22 came forward for prayers, and on Monday evening 12. Several were hopefully converted on Tuesday and Wednesday. The meetings are increasing in interest in this city, and not dying away. My heart is in the cause, my faith is strong, and I expect to see my dear Lord this year, his present Jewish year. My prayer is, come, Lord Jesus, come quickly."

Be not Disheartened.

It has been my lot, during the past summer and fall, to meet in Conference with my dear Advent brethren and sisters, in different places; and notwithstanding the power of God has been displayed to some extent, still there has been manifestly cause of grief, in view of the spirit which has crept into the hearts of some of the dear children of God; viz. that the time has passed by when we are to expect great things done in the cause of God; save to strengthen the minds of the believers. The thought is a painful one, and one which to my mind cannot be founded upon the word of God. The commission was, "go ye therefore and teach all nations, &c.; and lo, I am with you always, even unto the end of the world." And if Jesus is with us, cannot sinners be saved, when he has promised in John xiv. 12, that we should do greater works because he has gone to his Father. Where, between the two lids of the Bible, can we find any liberty to limit the Almighty, by saying that no souls can be saved, while *Jesus sits* as Mediator. God does not trifle with the sons of men, by showing them their condition, while he is unwilling to save. The proof is right before the eyes of multitudes in our land and world, that sinners of the most hardened kind are feeling their lost condition; and may God grant that his children may remember that he is the same yesterday, today, and forever. It is true that the sinner has often been melted down under the influence of the Spirit, consequently, as the iron becomes hard by fusion, so the heart has become exceeding hard by repeated operations of the Spirit; but remember the promise is, that as thy day is so shall thy strength be. The doctrine of the Advent of our dear Savior this Jewish year, is no doubt a doctrine of the Bible; which truth has a tendency to a just walk before God; and if a just walk, we shall love our neighbor as ourselves, which will lead us to agonize before the throne of God for their immortal souls. It appears to me that the adversary sees that the glorious doctrine of the Advent has a tendency to cause importunity on the part of those who are looking for their Lord; and in order to defeat their efforts, has thrown this soul-damning principle into the heart, in order to paralyze their strength. He knows that if he should come right out plain, and tell them that God's work would be revived by and by, that it would be so plain a case that every Advent child would clearly view it as from the devil; therefore he comes with the argument that God's spirit shall not always strive with man; implying (if I may be allowed the expression) that God's patience is exhausted; and of course there is no propriety in the Christian disturbing the mind; but be submissive to the will of heaven. At the same time he withholds the fact that while Jesus sits as Mediator, he wants his children to work; and what is the work of the followers of Christ, if it is not to convert sinners. May God grant that his children may examine closely, and try the spirits, and see that they do not yield to the temptations of the devil, and thereby rob God and their own souls. In view of the shortness of time, how ought every energy of the soul to be exercised in striving to pull sinners out of the fire, before that awful day of sorrow and darkness to the sinner shall burst upon the world. Yours in the blessed hope of soon seeing Jesus in the clouds of heaven. E. W.

Underhill, Dec. 11th, 1843.

A Sign of the Times.

We cut the following from the London Herald.

"The bitter, grinding, and increasing poverty of the industrious classes, is the disease of the United Kingdom. 'Poverty is Becca,' said a hard-working Welshman the other day; and poverty is chartism, poverty is repeal agitation, poverty is anti-corn-law fury. Ireland is afflicted, reported in 1836 the commissioners appointed to inquire into the condition of its poorer classes, with 2,285,000 destitute human beings. In England, stated Sir James Graham, last session of parliament, there were then 1,200,000 persons receiving parochial relief, to which may be added at least an equal number of unrelieved cases of semi-starvation. And the condition of the poorer classes in the large towns of Scotland is rapidly becoming, Dr. Allison assures us, *Irishized*; and so distressing is the general state of the working people in Scotland, that a compulsory poor law is an evil impending over that country. And yet, in spite of all this poverty and misery, our population increases at the rate of about 800 souls a day, and year after year matters become worse, instead of better."

But this is not half the picture—it is but the frame work. Here is the filling up:—

"But he must be a very superficial observer, and a very thoughtless politician, who estimate the wretchedness of the United Kingdom by statistics or statements of destitution such as these; they are but the crying out evils—the obvious, patent, and disgusting sores; on their broad foundation must be heaped the constant struggles for life of the industrious and willing and partially employed, who won't waste an hour in contending for a loaf of bread or onion skillagalee with hoards of guardians—the spasmodic competition of the half educated for employment—the ill-rewarded efforts of the petty tradesman and capital-less shopkeeper, to obtain food and raiment for his household, and rent for his landlord—the crowds of half-famished tutors and teachers of either sex—and the incalculable, but untold sufferings of young women, thrown at an early age on their needles for—not maintenance, but existence—suffering from which our streets swarm with prostitution in its most offensive and hideous forms, and which almost make the sale of female virtue the price of self-preservation. The streets of London are becoming in the day what the saloons of our theatres once were; while in the evening our greater thoroughfares are one enormous brothel.

Look, too, at the state in this respect of our provincial towns; the vice which a few years ago was a hidden or subsidiary occupation, is now an established trade, openly pursued, tolerated, and relied on for debauched support. The subject will not bear discussion, and yet it is one of the most fatal symptoms of our national disease. Talk not of the vice in Paris; it is virtue and decency when compared to English obscenity and brutal importunity; like the corruption of Marie Antoinette's court 'it loses half its evil by losing all its grossness.'

After going on in a similar strain, the Herald writes as follows:—

"Oh! we may be told 'poverty shall never cease out of the land;' true, most true, but the poverty we complain of, is very likely to make the land cease; the poverty we point to

is rapidly bringing millions to the conviction that revolution would be to them a blessed change; the poverty we refer to is quickly paganising large classes of the community. It is a poverty which cannot be left to neglect—eleemosynary relief—to the poor laws—to *Young England* Monasteries—to political economy, with safety. It is a poverty which no property, no historic renown, no amount of national greatness, no extent of external territorial developments can compensate for. It is a poverty which is making the people savage; is bringing the monarchy into contempt; is destroying hope; is promoting turbulence; and is fomenting a spirit of disorder—

"Unkind, already; and estranged in part, The wolf begins to share their wandering heart."

Good God! can any man think of last year's outbreaks in the manufacturing districts, of contemporaneous disorders in Wales, and of present and unfinished agitation in Ireland, and then coolly satisfy himself with the sacred quotation, 'Poverty shall never cease out of the land.' From the conflicts in Lancashire, from the hills in Wales, and from the monster meetings in Ireland, the same cry was to be heard—'We are perishing in the midst of plenty; we are starving in spite of abundance.'

Letter from London

BRO. HIMES:—

I am happy to inform you, we received the box of books safe; they are a treasure indeed to us; as they not only assist us in paying up our arrears with our printer, but furnish us with the means of stopping the mouths of some of our opponents, who say there are no men of talent who believe these things.

We know not how to thank you sufficiently for the books; your kindness has surpassed our expectations; the best return we can make is to pray for the prosperity of the truths you are so anxious to disseminate among men. We have sent some to Norfolk, Suffolk, Shrewsbury, and other parts, and a large bundle to *Winter and Burgess*, as they have opportunity of distributing a good number. We have also sent a set to Mr. Pym, and one to Mr. Habershon, begging Mr. H. to write by the same steamer that this will go in. He has seen your letter, and sent me a vol. of his work on prophecy. He expects great events to take place soon; but is not clear as are the American Advent works.

We are highly favored in having so much of the truth in our houses. It is with gratitude we acknowledge the receipt of your letter, and we feel with you, to submit to the will of God in this matter, as it appears his will that we should be deprived of your labors in connection with others; we have been expecting to see you, and have felt the deepest anxiety for our expectations to be realized; but the will of our Father must be done. It would have been heart cheering to us, if we had been favored by seeing you here, for our profit and encouragement; but this is not the chief object in view; it is the love we feel for those who are blind, and led by those who will not see. Those who see the truths of the Bible, are kept back and prevented from walking in the church. The minds of the people are also prejudiced against them; if one is looking for the Master's return, his fellow servants fall upon him and beat him.

When Advent friends call upon us, the subject of the cause in America is often the subject of conversation, and is followed by the general lamentation, O that some of those men had come here, and God would soon have raised them funds. Those who are looking for the Lord, cannot assemble with the public congregation, to hear such fleshly preaching; it is heart-sickening; I loathe it. I feel jealous for God's glory; and when I hear it, it not only pains my mind, but makes me sick, and my feelings are indescribable. But praise God, it is not all discouraging; the books are silently working their way more effectually than ever among all classes. We often hear of good done by them from parts we little expected. Many are in expectation of some great event about to take place.

Br. Ronton has labored with good success in Leicester; he thinks of travelling with Winter or Burgess; they want more help; they are greatly encouraged lately with the success the Lord has blessed them with. Br. Gunner from New York is in London; I hope his labors will be blessed by God.

My love to all the dear friends whom I expect soon to meet where pain and sorrow will never enter. "O glorious hope, O blest above, we shall be near and like our God." The friends here unite with me in love to them all. I remain yours in hope. E. LLOYD.

SIGNS OF THE TIMES.

BOSTON, JAN. 3, 1843.

STATEMENT—PUBLICATIONS.

I wish to make a brief statement to the friends and supporters of the Advent cause. I do not wish at all to obtrude myself upon their notice. But having devoted my entire time and energies to the advent for the last three years, and having received the countenance, and cordial co-operation of so many thousands throughout the country, a statement of facts relating to the state of my affairs is due to them.

From the beginning of the work of distribution, it has been our aim to publish and distribute according to our means. Where we have been short of funds, a curtailment has been made for the time; when the receipts have warranted, the distribution has been enlarged in proportion. For the last eight months our receipts for sales and donations have been limited. But having made preparation for the year 1843 for general distribution so far as practicable, over the globe, we have been able to meet the calls every where so far. The calls have been numerous, and none have been turned away empty. The Western States have now received over \$2500 in publications and money from my office, independent of receipts; Canada East, and West, Nova Scotia, and New Brunswick have been supplied, England, also, with every part of the Globe that we have been able to reach, have been liberally supplied with our largest and best publications.

The amount distributed beyond all receipts has been considerable. I have now done about all that I can do without further aid. I have no wish to go further, unless it be the will of GOD. If any further assistance should be given, it will be applied in the best manner possible for the advancement of the general cause.

We wish to make one more effort to call the public attention to the practical duties arising out of the

circumstances into which we are now cast. The advent of the LORD is right upon us. All our efforts now should tend to prepare for this solemn event. To this end I purpose to issue a *million or more* of little tracts of a particular character, to cost from *two cents to one mill apiece*. These will be furnished to all our Depots where brethren wishing to aid in the circulation can get them. There will be from twenty to thirty different numbers. A list of them will soon be given in the "Signs of the Times" and "Midnight Cry" with the prices per doz. 100 and 1000.

The LORD in his providence furnishing us with the means, we intend to fill the land with these swift messengers of truth. Who will help in this work? What we do must be done quickly.

JOSHUA V. HIMES

Boston, Dec. 22d, 1843.

Watch Meeting.

The Watch Meeting at the Tabernacle on New Year's eve was very full and interesting. The audience began to assemble at an early hour, and before the time of service, that large and commodious place of worship was well filled with an attentive and intelligent auditory. There could not have been less than 4,000 present, and large numbers went away unable to gain admittance.

The services commenced with the use of the hymn, "The clouds at length are breaking!" in which a thousand voices united. Bro. S. S. Snow then addressed the throne of grace; and was followed by the use of the hymn commencing with "Lo! he comes with clouds descending."

Bro. J. E. Jones preached the first discourse on the subject of the Prophetic Periods. He was as usual clear and eloquent. He compared the bequeathment of the Savior, to a mere worldly possession; how eager to possess the latter, then how much more eager we should be to possess the former: if we were thus eager we should desire to know the *time*. He then went into an exposition of the 2,300 days of Dan. 8th, which he presented in a most felicitous and convincing manner. And notwithstanding so much has been said and written on this period, yet our brother demonstrated, that this portion of scripture was neither exhausted or lessened in interest. The frequent perusal of uninspired writings causes them to become stale and uninteresting; but the more frequently the scriptures are read, the more beauty and glory is seen to cluster around the sacred page: as meteors, the more they are polished, the brighter they shine; so the 8th of Daniel, respecting which it would seem nothing new could be said, yet under the skillful hand of Bro. Jones, every point seemed clothed with new and original thought, and presented the whole *time* with a convincing force and clearness, that it would seem none but the sceptic could gainsay or resist. He placed the crucifixion in the middle of the week, but showed that as the week began in 26-7, it could not affect the ending of the 2,300 days about A. D. 1843. His whole discourse was effective.

After this discourse, was sung the hymn "Remember Lot's wife," when, it being about nine o'clock, the audience were dismissed with prayer by Brother Himes, with an intermission of fifteen minutes.

After the intermission a crowded audience still remained. A hymn was sung. Then Bro. S. S.

Snow gave an interesting account of his conversion from infidelity, to the doctrine of the Advent, by the works of Mr. Miller. It is often said that we shall make infidels, but all the evidence thus far has been to prove the reverse. Bro. Snow narrated his former views and state of mind, while an agent for, and contributing to the columns of Abner Kneelands paper, and also the change that by the grace of God his mind and heart have undergone. His remarks were listened to with almost breathless silence, and with apparently great interest and effect.

Bro. Himes succeeded him, showing that we rely on the Bible alone as our rule of faith. He then went into the history of the Bible—its contents, its design, its writers, its harmony, its comprehensiveness, its predictions, their fulfilment, its Author, &c.; with a view of the past, and also of the future, the effect of the Advent faith on the heart of the believer, the extending of the cry over the world, &c. &c. He also referred to the charges of our opponents. Some charge us with extending the time; but we had never had but one time, about the Jewish year 1843: and though one brother had advocated 1847, yet he had disclaimed it. Some charged him with speculation; but he had never received a farthing from any person without giving them a full equivalent, either in publications to themselves, or by gratuitous distribution according to the wishes of the donors, as his books would show.

The table of the Lord was then spread and a large number commemorated his death, which we are commanded to show forth until he come. It was a solemn and interesting season. The old year then being nearly expired, a few moments were spent in silent prayer. At twelve o'clock the Address on the first page of this paper was read by the junior editor, when the exercises closed with prayer. We intend to publish a pamphlet giving the remarks and addresses in full.

Bro. C. B. TURNER, of Malone, N. Y. writes, that there are several in that place looking for the coming of the Lord. The clergy, as usual, oppose them in their enquiries on this subject. He enquires, "What shall we do? Our ministers take such a course, that we cannot live as we are. I have advised all to remain as they are. But if any remedy can be devised, in which the evil will not be made worse, please advise."

We do not hesitate in such a case to advise our suffering brethren to come out from such a persecuting church, and hold meetings by themselves in peace. This is a remedy, and if good order be observed, it cannot fail to exert a good influence.

WITNESS OF THE SPIRIT IN THE WORK OF SANCTIFICATION.—Second edition, enlarged, to which is added a *Scriptural View of the Baptism of the Holy Ghost*, by N. Hervey. To this work is appended a *Letter from Bro. G. F. Brown*, on the importance of Holiness. Price 10 cents. For sale at this office.

Br. Solomon Ford, of Abington, requests us to say, there will be an Advent lecture in his neighborhood, should time continue, on Thursday eve, 10th inst.

Communications for Wm. H. Ireland, should be sent to Eastport, Me.

Friends in the vicinity of Worcester and Hartford, who wish for the Harp, and other Advent publications, can be supplied by calling on F. E. Bigelow, Worcester, or Wm. Rogers, 4 Exchange, corner of State st. Hartford, Ct.

THE SIGNS OF THE TIMES. AND EXPOSITOR OF PROPHECY.

TERMS.—\$1.00 PER VOL. (24 Nos.) IN ADVANCE

OFFICE NO. 14 DEVONSHIRE STREET, BOSTON.

Vol. VI.—No. 21.

Boston, Wednesday, Jan. 10, 1844.

Whole No. 141.

J. V. Himes, J. Litch, & S. Bliss, Editors.

DOW & JACKSON, PRINTERS, BOSTON.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelt eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

Is it not so?

AN ARGUMENT FOUNDED ON THE PHRASE
"THE MIDST OF THE WEEK," TO SHOW
THAT THE 2300 DAYS DO NOT EXPIRE
TILL 1847.

By SILAS HAWLEY, JR.

CONCLUSION.

III. But it is inquired, "How will you harmonize the other periods of Daniel with this view?" I answer—

1. That, as the 2300 years constitute the longest prophetic period, it must be regarded as the paramount one. To settle its termination, or the most probable period of its termination, is to gain the great point. If the other periods are parallel with this as far as they extend, or begin at a point of time after the commencement of this, and end with it, they must harmonize with it, though we may not have sufficient light to discern the harmony. At all events, the longest period is the most important one, and must constitute our main guide.

2. There is but one other period, in Daniel, that is supposed to end with this, and that is, the 1335 days; the 1260 and 1290 ending before that point of time. Now, it admits of no small doubt, that these two periods end together. The two events that are to distinguish their termination, are not necessarily the same, so as to require that they should transpire together. One is, the cleansing of the sanctuary; the other is, the putting of the saints into their inheritance. As the two events are not the same, and as from their nature one must follow the other, we must believe that they will so transpire as to leave quite an interval of time between them. It is not at all probable, that the sanctuary, whatever it may be, will be cleansed with a stroke, or in an instant of time. It is more than likely that a considerable period will be necessary to effect this work. Brother Litch is of the belief, that there will be seven years occupied in this process. And he certainly

has the express language of prophecy in his favor. If so, Daniel will be kept out of his inheritance seven years after the 2300 days expire. For he cannot stand in his lot or inheritance, until it is prepared by the process of cleansing or restoration. How, then, can that brother, and others who maintain this view, contend that these two periods close together? I confess I cannot see.

It seems that a correct view of the sanctuary, and the manner of its cleansing, will set this point in a clear light. To understand any prophetic book, it is necessary to stand at the prophet's point of observation, to see with his eyes, and hear with his ears. To understand Daniel, one must put himself into Daniel's place of vision, and survey, with his understanding, the field comprised in his prophecy. This is so, or the prophecy was no revelation to him, or any one of his own nation, speaking his language, and familiar with Jewish imagery. To urge this, would be to accuse God indirectly of both folly and imposition, in delivering a prophecy to a nation which they could not understand by the rules of their own language, and by an interpretation of their own familiar imagery. None will do this. Their position, then, must be the most advantageous, other things being equal, for the right understanding of prophetic communications.—I am quite certain that Daniel understood, by the sanctuary, his own dear and favorite Jerusalem, and so must we. That was what was to be "trodden down" and to remain "desolate until the consummation," and consequently that which is to be "cleansed." That which has been *abased*, is to be *exalted*; that which has been *defiled*, is to be *cleansed*; and that which has been so long *desolate*, is to be *full of people*. In the light of Joel iii. 17, 20, 21, Zech. xiv. 20, 21, Luke xxi. 24, this cannot be well doubted.

The process of cleansing is circumstantially described in Jer. xxv. 26—33. Joel iii. 1, 2, 9 to 21. Zech. xiv. 1—21. Ezek. xxxviii. and xxxix. chapters. Rev. xvi. 12—21, also chapter xix. 11—21. From all these places, it is clearly evident, that the work of cleansing will be a gradual work. It will not be done at a stroke. The nations are to be stirred up for war, and marshalled at Jerusalem. That is the *centre-point* of prophetic scenes, and of prophetic destiny. There God will decide the fate of the world. Then the King will personally appear while the battle of a world is raging. Thither his mighty ones will come down. And there will be largely represented the three great forms of earth's rebellion—*Paganism*, *Papacy*, and *Mohammedanism*. And there they will be overthrown, and their overthrow will be succeeded by the gradual destruction of all found sustaining any of these forms of rebellion.

There can be no less space of time than seven years, occupied in this whole work, according to Ezekiel. And this number of years is a prophetic number, and consequently those do not hold the truth, who maintain that all the prophetic periods close this year. And it does appear in the light of the foregoing considerations, that those are no nearer the truth, who hold that the two periods under examination close together. It does, also, seem very difficult, if not impossible, to believe, that the sanctuary is to be cleansed this year, considering the preliminary events as described in prophecy.

But 3d. I may adopt 511 as the commencement of this period, with as much propriety, and aided by as much support, as our friends have 508. All readers of history must be aware, that the date they have fixed, was not arrived at so much from the discovery of any marked event at that precise point of time, as from the light reflected from the end of the long period.

But, it may be enquired, what, in that case, will you do with the 1290 days? I answer, that if this period and the 1335 days have a common commencement, which is generally maintained, my view involves no serious difficulty. It would only make the period of the papal civil supremacy end some three years later than it is supposed to have done by most of our brethren. But if a good reason can be shown for it, aside from the harmony of the periods, there surely can be opposed to it no reasonable objection. Like its rise, the fall of the temporal dominion of papacy was gradual. It did not at once spring into manhood, nor did it suddenly go into decrepitude and old age. It was not acquired by one act, nor was it lost by one. The pillars that sustained the odious and frowning structure, were, one by one, brought to its support; so, by the same gradual process, they were removed. The act of Justinian was but an *inceptive* act—the beginning of a series that clothed the pope with civil supremacy. This is conceded by all who refuse to date the rise of the pope's temporal dominion at the time that the decree of Justinian was given in 533. Why do not our friends date it there, as do Croly, Cunningham, Keith, Noel, King, and others? For the reason that dominion *on paper*, is not dominion *in fact*. Something more than a stroke of the pen is necessary, in those circumstances, to clothe the pope with civil power. The defeat and expulsion of the Ostrogoths from Rome in 536, according to some authors, or 538, according to others, was a great though not a decisive step in establishing the temporality of papacy. But they recovered Rome, the seat of that power, in 541, and held it until 553, when their kingdom was finally destroyed. At the termination of that war, the papal dominion was considered as firmly established. But we may date the rise of that supremacy somewhere between the time of the grant of Justinian and the conclusion of the Ostrogothic war. And yet we cannot assume with certainty that it rose at any particular point within that period.

Its fall was effected by a number of consecutive acts. Luther began the mighty work. Though he assailed the hierarchy mostly with moral weapons, and at moral points, every blow tended to weaken with equal effect its civil strength and supports. As fast as it lost its hold upon the consciences and religious respect of the people, it lost their political support. As the state followed the church in creating and maintaining that sum of earth's despotisms, so it did in bereaving it of its power, and reducing it to a state of destitution and weakness. The German states were first and foremost in the revolt, and to assume an attitude of hostility; Sweden and Denmark followed in 1534. England, in 1534, one of the chief supports of the papal dominion, became divorced from Rome, and renounced the authority of the pope. But France, the near and chief dependence of the papal power, lay prostrate yet, yielding it her ready and undivided support. There were, however, within her limits, causes at work, which threatened to alienate her entirely from the hierarchy, and array her in fearful hostility against it. Those causes continued to act, with increasing energy, until obsequious and pope-ridden France stood forth the most deadly foe and relentless assailant of the Roman Pontiff, and the whole hierarchy. This position was taken by France in 1793. Dr. Croly thus very justly speaks of this event.

"France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued through all ages, fully to merit the title of 'Eldest Son of

the Church." But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin, by the revocation of the edict of Nantes, in 1685, the history of France was written on every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of Papal vengeance.

In a moment all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the Papal supremacy, a power new to all eyes suddenly started up among nations: an Infidel Democracy! France, rending away her ancient robes of loyalty and laws, stood before mankind a spectacle of naked crime. And, as if to strike the lesson of ruin deeper into the minds of all, on the very eve of this overthrow, the French monarchy had been the most flourishing of continental Europe—the acknowledged leader in manners, arts, and arms—unrivalled in the brilliant frivolities which fill so large a space in the hearts of mankind—its language universal—its influence boundless—its polity the centre round which the European sovereignties perpetually revolved—in its literature the fount from which all nations "in their golden urns drew light." Instantly, as by a single blow of the divine wrath, the land was covered with civil slaughter. Every star of her glittering firmament was shaken from its sphere; her throne was crushed into dust; her church of forty thousand clergy was scattered, exiled, ruined; all the bonds and appliances which once compacted her with the general European commonwealth, were burst asunder, and cast aside for a conspiracy against mankind."

Thus Rome tottered, ready for her fall. And yet at home she was apparently firmly fixed upon the foundation of ages, and fortified by the defences of many generations. To secure her complete fall, it was necessary to meet her in her strong-hold, and at the seat of her power. This was partially accomplished in 1796, when Napoleon Bonaparte became master of Italy. Another blow, but not an effectual or final one, was struck by Berthier in 1798, at which time he entered Rome, and, temporarily, abolished the papal government, and erected in its stead a republic. But that fell, with the other Italian Republics, never more to rise, in the subsequent year, 1799, by the successful arms of the mighty Suwarrow, the Russian General. And in 1800, Buonaparte, having recovered Italy by the battle of Marengo, instead of restoring the fallen Roman Republic, re-instated the papal supremacy upon its ancient foundation. Sir Walter Scott, in his life of Napoleon, says:—"At the same time, while the Neapolitans were thus compelled hastily to evacuate the Roman territories, general surprise was exhibited, when, instead of marching to Rome, and re-establishing the authority of the Roman Republic, Murat, according to the orders which he had received from the first consul, carefully respected the territory of the Church, and re-installed the officers of the Pope in what had long been termed the patrimony of St. Peter's. This unexpected turn of circumstances originated in high policy on the part of Buonaparte.*** Returned to Europe, he was now desirous to become the restorer of the temporal territories of the Pope, in order to obtain such a settlement of Church affairs in France, as might procure for his own government the countenance of the Sovereign Pontiff, and for himself an admission into the pale of Christian princes." See Scott's Life of Napoleon, Vol. 1, p. 349. So the act of Berthier, in 1798, though it effected for the time being the abolition of the papal government, and led to the exilement and death of Pope Pius the VI., was but a suspension, and not the final prostration of the Pontifical supremacy. Pope Pius VII., in the year 1800, had as much authority, and that reposing on the same basis, as Pius VI. in 1796. And this authority was exercised until the next year 1801, at which time Buonaparte made his celebrated treaty with the

Pope, called the Concordat. IN THIS TREATY, THE POPE WAS MADE TO SIGN AWAY HIS JUSTINIAN PREROGATIVES AND RIGHTS. And here we must date the fall of his civil supremacy. Scott thus speaks of this transaction,—"This important treaty was managed by Joseph Buonaparte, who, with three colleagues, held conferences for that purpose, with the plenipotentiaries of the Pope. The ratifications were exchanged on the 18th of September, 1801; and when they were published, it was singular to behold how submissively the once proud See of Rome lay prostrated before the power of Buonaparte, and how absolutely he must have dictated all the terms of the treaty. Every article innovated on some of those rights and claims, which the Church of Rome had for ages asserted the undeniable privileges of her infallible head." After giving the articles of the treaty, which I have not space to quote, he says,—"Such was the celebrated compact, by which Pius VII. surrendered to a soldier, whose name was five or six years before unheard of in Europe, those high claims to supremacy in spiritual affairs, which his predecessors had maintained for so many ages against the whole potentates of Europe. A puritan might have said of the Power seated on the Seven Hills—'Babylon is fallen, it is fallen, that great city!' The more rigid Catholics were of the same opinion. THE CONCORDAT, THEY ALLEGED, SHOWED RATHER THE ABASEMENT OF THE ROMAN HIERARCHY THAN THE RE-ERECTION OF THE GALLIC CHURCH." See life of Napoleon, Vol. 1, p. 357.

Here, then, we have the period of the rise of the Image Beast, (see Rev. 13: 11—17,) and of the fall of the Original. At, or in the vicinity of this point of time, the 1260 and 1290 days must have closed. If they did, the periods of Daniel harmonize with my view.

If I am asked to harmonize the seven times with the view presented, I say in reply, that I have never been able to see that they proved anything satisfactorily as to time.

I will now close. From indications already apparent, and experience already had, I am satisfied that for the foregoing suggestions and reasonings, I shall forfeit the confidence and sympathy, and be accused from the co-operation of very many with whom, heretofore, I have taken sweet counsel, and harmoniously labored for the dissemination of important truths. The widest differences will be tolerated within the limits of the present year. But to take the main principles both of prophetic interpretation and of calculation, and so apply them as to reach a few years beyond these limits, is to get so wide of the truth, and so to abandon fundamental principles, as to merit a withdrawal of confidence, and a cessation of fellowship! I regret the spirit that such a course evinces, and the concession it makes. It concedes and virtually declares, that the fundamental sentiment and distinguishing belief of the friends of the Advent, is the coming of Christ in 1843. The spirit evinced, is the same that is repudiated and condemned by them as seen in the sects.

But I cannot but hope for better things from most, though I thus speak, and things that accompany an honest and unbiased search for the truth, and its final obtainment. I ask no one to seize confidently, and with the dogmatism of the bigot, upon the period I have specified as the probable point for the close of the most important prophetic time; but, should the evidence seem to warrant, to make it a guide to the general season of the end. And while we have such guides, it would seem that we could not fail to see and feel the necessity of constant watchfulness and preparation for the events looked for. We are now at a point in the field of prophecy where it behooves all specially to watch, and be ready. And what is said unto one, should be said unto all, WATCH.

Yours, in hope,
Springfield, Mass., 1843. S. HAWLEY, JR.

REMARKS ON THE FOREGOING.

We would apologise to our readers, for occupying so much room in our paper, with articles re-

lating to this question, to the exclusion of other matter. At this important crisis we could wish to fill our paper with more practical matter, which would be more in accordance with our views and the wants and wishes of our readers; such as would tend to prepare us for the great event just at the door. But as our brother attaches so much importance to his view, we have presented the whole of it, with the reasons of our dissent.

There are a few points in the above, on which we will make a few remarks. 1st. One period cannot be paramount to another period, unless its commencement and termination are marked by a greater amount of evidence. Each period must be fulfilled with equal precision, independent of its length. It is consequently not on one period alone that we rely, but on all the prophetic periods harmoniously terminating at about the same time, proved by conclusive evidence independent of the termination of each other. If the longest period was to be paramount, the seven times would take precedence of all others.

2d. Brother Litch believes that the 1335 days will end, and Daniel stand in his lot this Jewish year. Events that are to occur subsequent to the resurrection, cannot defer that event.

These twelve hundred and ninety days were to be dated when the daily was taken away and at the setting up of the abomination, or as Paul says, when that Wicked is revealed. No man has been able to show that Paganism was sustained as the religion of any state after A. D. 508: and as the first ecclesiastical war began in this year, thus showing that the Man of Sin was then revealed, and pushing as a horn, we date these periods from that year; and are confirmed in that date by the fulfilment of the events which were to mark the end of the 1290, about A. D. 1795. The reader will find the evidence of this in full in No. 36 of the Second Advent Library, the Second Advent Manual by brother A. Hale.

3d. Our brother attempts to extend the 1290 days by making the supremacy of papacy continue a few years after it departed. But if this could be shown, it would avail nothing; for the departing of the supremacy of Papacy was not to mark the end of these days; they were to reach till the time of the end, when the king of the South should push against him, which has been repeatedly shown to have been about 1798. The supremacy of Papacy, not the existence of it, must have departed when the pontiff was a prisoner in exile, and the papal government abolished the same year.

The 1260 days were neither to begin with the beginning, or to end with the end of Papacy. They simply mark the time that the saints were to be in the hands of Papal Rome. We are therefore to find when the saints were in the hands of the Pope independent of all incidents which marked the gradual rise of papacy: and we find that in 538 the bishop of Rome having attained his power, and seat, and great authority, slaughtered the Arians at the foot of their own altars: while previous to that date we have no evidence that Christians were put to death by Papal Rome. This then must be the date of the commencement of the 1260 days. In 1798 we find that the beast went into captivity, and that the saints were delivered out of its hands, since which it has only made war and prevailed against them. These days must therefore have terminated in that year, beyond which, no writer to our recol-

lection extends them. Had our brother given us some evidence that the saints were delivered from the hands of this horn in 1801, it would have gone to sustain him. We are surprised that the down fall of Papacy should be placed after its restoration.

4th. We regard the seven times as one of our strong evidences, a prophetic period which is too important to be thus summarily disposed of. It is certainly deserving of a candid hearing, and should not be rejected without the most weighty reasons. We are as much astonished at the rejection of this period, as we should have been had he rejected the 2300 days. Had we only the seven times for our guide, we should be continually looking for the Lord.

5th. It will be seen by the remarks of our brother in his conclusion, that a belief of the coming of Christ about the Jewish year 1843 is a fundamental principle in the belief of the Adventists. They have no desire for a stepping stone from this time. If the year should expire, all true adventists will look for the Lord until he shall come; but they have no desire to extend the time. Could evidence be produced to prove an error in that date, it would be the duty of all to receive it; but thus far all who have written against this fundamental principle, have signally failed; and if there is an error, time alone can show it.

We have now presented both sides of this question; and all can judge for themselves of the weight of evidence on the two sides. It is our endeavor to find the *earliest* period when we shall be warranted by evidence in momentarily expecting our Savior; then if he should tarry, we shall endeavor to watch, with our lamps trimmed and burning, even unto the end. We therefore deprecate any endeavor to weaken our confidence in the present moment. And where any arguments that we feel are not conclusive, are presented, tending to such a result, through our columns, we feel in duty bound to examine them closely, scan them critically, and show their invalidity. This we have done with this argument in all kindness. We have endeavored to show that every point on which our brother rests, is not proved by him, and also the chronological arguments for our dissent from his views. This we were obliged to do: otherwise we should have been placed in the attitude of sanctioning the view, or of rejecting it without giving a reason for so doing. Our readers have also a right to demand of us when we give publicity to that which may excite doubts of any of the positions we advocate, that we also give at the same time that which may remove those doubts; and that when any point is assailed, or we are accused of having abandoned our grounds, they may be furnished with arguments to repel the accusation and defend the position.

From the Missouri Republican.

BRN. CHITTENDEN AND STEPHENS IN ST. LOUIS.

Mr. Editor—Taking up the Evening Gazette of the —th ult., I read that "a crazy fanatical disciple of the renowned Mr. Miller had arrived in our city." With this not very flattering introduction, I attended at Lyceum Hall to hear this Second Advent Lecturer, that I might judge for myself. Imagine my astonishment when I learned that this "fanatic," this bugbear of the Gazette, was no other than Mr. CHITTENDEN, a worthy young gentleman of

Hartford, Conn., whose character as a man and a christian was well and favourably known to many of our most respectable citizens. Surely said I to a friend who sat near me, these newspapers do sometimes sadly depart from the truth, for if this be "fanaticism," if this man be crazy, we may cast away our Bibles and be content to grope our way in the dark. Never, Mr. Editor, have I listened to purer or more eloquent language from the pulpit, than flowed from the lips of this despised and denounced disciple of the Lord; and if the editor of the Gazette had been present, methinks he would have relented and been inclined to make *amende honorable*. There was no fanaticism, no ranting, no illogical deductions or torturing of the Word of God, but the Gospel was preached in its purity, with great force and eloquence; and I am not singular in this conclusion, for such was confessedly the decision of very many who were present. The churches having been closed against Mr. CHITTENDEN, he at length succeeded, through the kindness of Mr. REA, in procuring the use of the large upper room of the State Tobacco Warehouse, where he has for several days addressed immense multitudes of the people on the Second Advent of the Savior. Throughout the whole of Sunday morning, noon and night, Mr. CHITTENDEN, preached to very large and attentive congregations. On the latter occasion, (Sunday night,) the concourse of persons present numbered nearly two thousand. His discourse, which embraced a portion of the prophecies of Daniel, enchaind the attention of the vast assemblage. The utmost solemnity and good order prevailed, and those who were not convinced of the glorious truths uttered, were at least constrained to acknowledge that they could not be successfully combated. I regretted that the ministers of the gospel in our city were not present to hear, that they might, if they could answer and show that these things are not so, or else adopt and preach them to their respective flocks.

But, Mr. Editor, it was not my purpose in this brief notice, to go into details. Let all who feel interested attend these lectures and judge for themselves. They will at least hear the Gospel preached with great power and true pulpit eloquence. Thus much for Mr. Chittenden, who at the close of the services on Sunday night, gave notice that the next lecture would be delivered on the succeeding evening by Mr. STEPHENS, late of Yale College. Accordingly, on Monday evening, Mr. S. addressed a crowded congregation on the "*Signs of the Times*." Like Mr. Chittenden, Mr. Stephens, is truly an eloquent and impressive speaker, exhibiting talent of a high order, and an acquaintance with the scriptures of truth, that might put to the blush many of the boasted divines of half a century. His language is chaste, and his argumentative powers truly surprising, when it is recollected that less than a year ago, he was engaged in ordinary studies at college.

In conclusion, Mr. Editor, permit me to remark, that very many of our citizens, cannot understand why our churches are denied to these servants of Christ. Are they less worthy than those who profess his name—or do they preach a new gospel, and so are deemed unworthy a place in our cushioned places of worship? Let those who hear them answer.

A CITIZEN.

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

The following communication we received from London by the Hibernia. We should judge from reading it that it was written by a Jew converted to the doctrine of the Advent.

THE JEWS' RETURN.

City of peace! I mourn thy fallen state,
Thy desolate shrines, thy wandering scattered ones.
The thunders of Jehovah's righteous hate
Hath fallen on the Hosts of Abraham's sons!
I venerate thy ruin'd altar's stones,
And the remembrance of thy glory gone
Creeps in cold shudderings, as the wild dove's moans
Are on the weary winds of midnight borne
While the rude Satyr treads thy palaces forlorn.

My fancy paints thy princely domes and towers—
I see the sun set on that sacred pyre—
Where beauty triumphs, reckless ruin wanes—
The plaintive strains of Judah's harp expire.—
Alas! in that blest place, the sacred fire
No longer burns, and no Shekinah now
Encourages the confident desire.—
Why sank its splendor 'neath the vengeful blow?
Why on its altars should the fire no longer glow?

The clouds that gather round yon glorious sun
Remind me of that devastating power
That gather'd round thee when the Holy One
Withdrew; each dying plant, each drooping flower
Remind my spirit of that doleful hour,
When Zion droop'd beneath the o'erwhelming blast,
When Zion's beauty fled before the shower
Of judgments sore, I would that shower were past,
I weep to see thee rise, but vengeance holds thee fast.

But lo! those clouds disperse, and I would fain
Cherish the hope that thou again shall rise,
That God shall wipe away thy crimson stain,
And Salem's temples stretch toward the skies,
And homeless tribes inured to shame and pain,
Lift up their heads and live in Palestine again—

But this is visionary, and my soul
Returns again to sad reality;—
And frequently what I would fain control,
But cannot, drowns me in uncertainty,
And instantly I wish that I could die,
But all is dark—if death were dreamless sleep
I'd rush into his arms and there I'd lie,
Beyond the power of thoughts that make me weep,
And this entramm'd soul in ceaseless thralldom keep.

Prophecy says, sceptre shall not depart,
Nor law-giver until the Shiloh come.
But why should thoughts like those perplex my heart?
Why doom'd in dark uncertainty to roam?
O for a pilot that would steer one home,
O for firm ground that might my anchor hold,
Why quails my spirit, when the world to come
Is named? am I not one of Israel's fold?
Is not my name amongst the chosen ones enroll'd.

Isaiah tells me in prophetic strains
Of one rejected and despised of men,
Who bore our griefs, carried our woes and pains:
And traces with his bold poetic pen
The lineaments of one our tribes contemn,
One who for sin propitiation made:—
What does he mean? what did our offerings mean?
In bleeding victims on our altars laid?
And here in glowing tints I see the Nazirite displayed.

My shrinking nature scorns the crucified—
But should he be the Christ I am undone.
If as the Christians say for man He died,
I have conspired against Jehovah's Son!
"God of my Fathers at thy throne I bend,
My misery drives me to thy mercy's throne.
If this be truth, spirit of truth descend,
And deign to teach my soul and be the lost one's friend!"

'Tis done! my prayer is heard! my debt is paid,
I feel the wall of prejudice remove.
The Gentile light outbursting from the shade,
Illumes my soul, I read, believe and love.

Already in the eternal courts above
My Priest appears with blood before the throne,
Its pardoning efficacious power I prove,
Forgiven through faith in the Eternal Son,—
O mystery! *Gentile and Jew, in Jesus Christ are one!*
BY A SECOND ADVENTIST.

SIGNS OF THE TIMES.

"THE LORD IS AT HAND."

BOSTON, JANUARY 10, 1844.

All communications for the *Signs of the Times*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

The Harmony of the Prophetic Periods.

One striking evidence of the truth of the time when we look for the Second Advent of our Savior, is the harmonious termination of all the Prophetic Periods about the year 1843 from the date of the vulgar era from the year 4714 of the Julian Period.

THE 6000 YEARS.

From the chronology given in the Hebrew Text of the scriptures to the time of the Babylonian captivity, and from the chronology of the most approved chronologists and historians since that captivity, it has been repeatedly shown that no man can dispute but that we are near the end of that period. And the evidence of its completion about this time is so conclusive as to render it altogether probable that it will terminate in the fulness of times, in the expiration of the prophetic periods about the year 1843. Its termination at the second advent of Christ would be in accordance with the unanimous opinions of the church in all ages, till these last days; and also with the opinions of distinguished Jewish Rabbins. For this subject in full, see No. 38 of the Second Advent Library.

THE SEVEN TIMES.

The next great period which the scriptures give, that reaches to the resurrection, is the *seven times*, or 2520 years of Levit. xxvi. at the expiration of which, all the things spoken in the book of Daniel, will be finished. See Daniel xii. 7.

That this period must commence with the captivity of Manassah, has been repeatedly shown; previous to that event, the Jewish nation never were in a subjection from which they did not recover; and since that event, they have never been an independent nation.

The evidence of this, and the historical evidences that fix the chronology of that date B. C. 677. A. J. P. 4037 and A. U. C. 77—8, will be found in full in Hale's Second Advent Manual, No. 36 of the library, sustained by Dr. Prideaux and Arch Bishop Usher. In addition to what is there given, we add the following.

John Jackson in his erudite and elaborate chronological work says that—

"Assur Haddon having subdued the Egyptian Arabia and all Egypt as far as Ethiopia," "and made the kingdom tributary; he returned with his

army in the fourth year of his reign at Babylon, and invaded Judea in revenge for the destruction of his father's army there, which was the year before Christ 677; [A. J. P. 4037.] having ravaged the country, he took Manassah prisoner, who had hid himself in the thorns, and bound him with fetters, and carried him to Babylon."—*Chro. An. Heb. Lon. Ed. 1752 Vol. 1, p. 330.*

The date of this event therefore points to the year of the Julian period 4037. This is the only date which is ever named for this event by any writer of any note. Beginning these 2520 years, as many years as there are days in the seven times, in the year of the Julian period 4037, it would carry us down to the year 6557 of the same period, and which synchronizes with the end of the Jewish year 1843, from the date of the vulgar era. The year 4037 of the Julian period, the date of Manassah's captivity, is 677 years antecedent to the year 4714 of the same period from which the vulgar era is dated; and this leaves 1843 full years from the vulgar era, which added to the date of that era in the Julian period 4714 brings us to the year 6557 of the same period, or as much beyond the end of the present years, as the captivity of Manassah was after the commencement of B. C. 677 and A. J. P. 4037.

THE GREAT JUBILEE.

The next prophetic time on which any dependence is placed, is the period denoted by the Great Jubilee—a period of 2450 years, which is commenced by Mr. Miller with the captivity of Jehoiakim, B. C. 607, in the year of the Julian period 4107.

Many reject this period altogether, because it is only brought to view under the types of the Levitical law; and few rely upon it as such evidence of the Advent within this Jewish year, as they do upon the other prophetic periods. If a few years variation of this date could be shown, it would not materially affect the views of many as to the time. We however are forced to believe that no little importance is to be attached to this period. Our Savior has told us that not one jot or tittle of the law shall fail of being fulfilled; and the law can only be fulfilled in prophecy by the accomplishment of that, of which the law was typical.

The law was a shadow of good things to come; and why should the *times* for the observances of the law be any the less significant, than the ceremonies themselves? The Jews were to observe seven kinds of Sabbaths; and they were told "seven Sabbaths shall be complete." The seventh Sabbath was a Jubilee of Jubilees—the 49th or seven times seven Jubilees; and there being 50 years in a Jubilee, 49 times 50 would make 2450. The land was to keep her Sabbaths while she lay desolate. Levit. xxvi. 34, 35. "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it." Therefore the land must be desolated, and the observance of the Jewish sabbaths suspended during a period of 2450 years; and this period must begin when the Jews were unable to keep some of their sabbaths in their appointed times. They were thus prevented during their Babylonish captivity. Until that time they had regularly kept their Sabbaths, but as that captivity continued 70 years, they could not keep their Jubilee at the end of the first 50 years; so that this period of 2450 years must commence when the

Jews were subjected by the Babylonians. According to the margin of all polyglot Bibles, Daniel and his fellows were carried captive to Babylon in the 4th year of Jehoiakim B. C. 607, or in the year of the Julian period 4107. In support of this we have the following historical facts:

["An. 607 Jehoiak 3] In the third year of Jehoiakim, Nabopolassar, king of Babylon, finding that on Necho's taking of Carchemish, all Syria and Palestine had revolted to him, and that he being old and infirm was unable to march thither himself to reduce them, he took Nebuchadnezzar his son into partnership with him in the empire, and sent him with an army into those parts; and from hence the Jewish computation of the time of Nebuchadnezzar's reign begins, i. e. from the end of the third year of Jehoiakim; for it was about the end of that year that this was done; and therefore, according to the Jews, the fourth year of Jehoiakim was the first year of Nebuchadnezzar. But according to the Babylonians, his reign is not reckoned to begin till after his father's death, which happened two years afterwards; and both computations being found in scripture, it is necessary to say so much here for the reconciling of them."—*Prideaux, Hist. Jews, Vol. 1. p. 98.*

["An. 606, Jehoiak. 4.] In the fourth year of Jehoiakim, Nebuchadnezzar having beaten the army of Necho, king of Egypt, at the Euphrates, and retaken Carchemish, marched towards Syria and Palestine, to recover those provinces again to the Babylonish empire; on whose approach the Rechabites, who, according to the institution of Jonadab the son of Rechab their father, had always abstained from wine, and hitherto only lived in tents, finding no security from this invasion in the open country, retired for their safety to Jerusalem, where was transacted between them and Jeremiah, what we find related in the 35th chapter of his prophecies. This very same year Jeremiah prophesied of the coming of Nebuchadnezzar against Judah and Jerusalem, and that the whole land should be given into his hands." *Id. Vol. 1. p. 98.*

Prideaux then relates how Jeremiah wrote this prediction on a roll, which was read by Baruch to the people and says:

"The great feast of expiation, wherein Baruch read the roll as is above related, was annually kept by the Jews on the 10th day of the month Tisri, which answers to our September. Immediately after that, Nebuchadnezzar invaded Judea; and having laid siege to Jerusalem, made himself master of it in the 9th month, called Cisleu, which answers to our Nov. on the 18th day of that month, for on that day is still kept by the Jews an annual fast in commemoration of it even to this day; and having taken Jehoiakim prisoner, he put him in chains to carry him to Babylon. But he having humbled himself to Nebuchadnezzar, and submitted to become his tributary, and thereon sworn fealty to him, he was again restored to his kingdom; and Nebuchadnezzar marched from Jerusalem for the farther prosecution of his victories against the Egyptians.

"But before he removed from Jerusalem, he had caused great numbers of the people to be sent captive to Babylon, and particularly gave orders to Ashphenaz, the master of the eunuchs, (Dan. i. 3.) that he should make choice out of the children of the royal family, and of the nobility of the land, of such as he found to be of the fairest countenance, and the quickest parts, and these make eunuchs in his palace; whereby was fulfilled the word of the Lord spoken by Isaiah the prophet, (xxxix. 7.) to Heskiah, king of Judah, above a hundred years before. At the same time also, he carried away a great part of the vessels of the house of the Lord, to put them into the house of Bel his god at Babylon. And therefore the people being thus carried into captivity, the sons of the royal family and the nobility of the land made eunuchs and slaves in the palace of the king of Babylon, the vessels of the temple carried thither, and the king made a tributary, and the whole land now brought into vassalage under the Babylonians, from thence must be reckoned

the beginning of the seventy years of the Babylonish captivity, foretold by the prophet Jeremiah, (xxv. 11.) and the 4th year of Jehoiakim must be the first year in that computation." He adds, "some indeed do place their captivity some years later, but that is absolutely inconsistent with what is elsewhere said in scripture;" and if we will make scripture consistent with scripture, it could not possibly have been any later. Daniel, speaking of the captivity, begins the history of it from the third year, which placeth it back still a year farther than I have done." But Daniel began with Nebuchadnezzar leaving Babylon.—*Prideaux His. Vol. 1. pages 98—100.*

Petavius says:

"Moreover, that former expedition of Nebuchadnezzar happened in the third year of Jehoiakim the son of king Josiah, on the fourth entering of the Julian circuit 4107, [B.C. 607.] from which the Jews have counted the beginning of king Nebuchadnezzar; although Nabopolassar was alive two years space after this year." *His. World, Lon. Ed. 1659 p. 62.*

Archbishop Usher makes the fourth year of Jehoiakim agree with the same year 4107 of the Julian period, B. C. 607. He says:

"When the governor of Coclosyria and Phenecia had revolted from Nabopolassar king of Babylon, father to Necho, king of Egypt, after the taking of Charchemish; Nabopolassar sent against them his son Nebuchadnezzar (having first associated him in the kingdom,) with a great army; and that this was done in the later end of the third and beginning of the fourth year of Jehoiakim king of Judea, is gathered by comparing Dan. i. 1, with Jer. xxv. 1."

"In the same 4th year of Jehoiakim, which was the first of Nebuchadnezzar king of Babylon; the prophet Jeremiah reproving the Jews for not hearkening to the word of the Lord, which from time to time he had spoken to them, from the 13th year of King Josiah, even to that present 4th year of Jehoiakim; this, said he, is 23 years, and for that they have showed themselves stubborn and refractory to the admonitions and exhortations of himself and all the other prophets which the Lord had sent unto them; and then again told them of the coming of Nebuchadnezzar upon them and of their being carried away captives to Babylon." Then under the same date he records, "God therefore gave up Jehoiakim the King of Judah, into the hands of Nebuchadnezzar king of Babylon, with part of the furniture of the house of the Lord." *Annals, p. p. 82, 83. Lon. ed. 1658.*

From the above it will be seen that the first year of Nebuchadnezzar which synchronized with the third year of Jehoiakim, was not the year he succeeded his father, but the first year he reigned jointly with his father, being two years before the commencement of his sole reign after his father's death. This is thus proved by Dr. Prideaux. The children carried to Babylon were to be three years under the tuition of tutors before they could stand before the king of Babylon. But in the second year of Nebuchadnezzar's reign from his father's death, we find Daniel had free access to the presence of the king. See *Hist. Jews, vol. 1. p. 100.*

It has been a question among chronologists from which of several attacks upon Jerusalem the seventy years captivity should be dated, but the prophet Ezekiel, inspired of God in Eze. i. 5, shows that it is to be dated from the time that Jehoiakim was taken prisoner.

John Jackson places the first year of Nebuchadnezzar, according to the Ptolemaic Canon in the year B. C. 604; but he dates from the death of Nebuchadnezzar's father's, and the beginning of his sole reign; and then he places the 4th year of Jehoiakim in the 1st of his sole reign. Dr. Prideaux however shows the inaccuracy of this reasoning. Dr. Hales adopts Jackson's view. But this makes the first of king Nebuchadnezzar's reign in connection with his father's, B. C. 607.

Playfair places the 4th of Jehoiakim, B. C. 606 when Nebuchadnezzar was admitted to partnership with his father fo. cd. p. 44. He says:

It "may be ascertained by the following facts: Nebuchadnezzar became master of Tyre, in the 34th year of his reign, 26th of Jehoiakim's captivity, and 573 B. C. as we learn from Tyrian annals (Joseph. Cont. App. L. 1. i. 21.) Cyrus took Babylon in the 14th year of Hiram, and 36th after it had been taken by Nebuchadnezzar, i. e. in the end of the year 538 B. C. (Joseph. Loc. sup. cit.) In this instance, therefore, the Tyrian records confirm this sacred chronology." *Chro. fo. ed. p. 45.*

It will be seen that the 4th year of Jehoiakim is well ascertained to be A. J. P. 4107. To this add 2450 the years in a great Jubilee, and it will bring us down to the present year of the Julian period, 6557. Again 607 B. C. and A. D. 1843 added together make 2450. Deduct B. C. 607 from 2450 and we have A. D. 1843. The historical evidences which fixes the commencement of the 2300 days, the Birth of Christ, the vulgar era, and commencement of Christ's ministry, have already been given in Nos. 16 and 18, vol. 6 of this paper. The evidence that fixes the commencement of the 1335 days will be found in full in Hale's Manual, before referred to, and to which we refer our readers who may wish to examine on that point. They will also there find the evidence of the date of the commencement and termination of the 1260 and 1290 days. We make this reference instead of publishing those extracts, that we may fill the paper with more interesting matter, as all who wish can readily refer to No. 36 of the Library.

By this historical and chronological evidence, we find that all the prophetic periods harmoniously terminate about the year 1843. Any departure from this period leaves everything confused. The harmony of this termination can be no small argument in support of the time at which we expect our Emmanuel.

We have thus gone over the most definite and authentic historical and chronological evidences which fix the commencement of the prophetic periods; and the result is, that we find the evidence which clusters about this time continually thickens. We are therefore enabled to look with increased confidence, continually expecting the Lord. If we are in error as to the time, time alone can show it. We therefore trust that nothing will tempt us to lay down our watch for a single day—much less a year. Our safety depends upon our being always ready and always waiting. To defer the time beyond the present moment, without the most undoubted evidence of such delay, cannot but be hazardous in the extreme, lest we be overtaken unawares—in a day we think not and in an hour we are not aware of. Also anything which may induce others to defer their watch, while the Savior may appear before the time of their expectation, cannot but be regarded as liable to peril souls. We have therefore, in this crisis, a right to demand of any who would even intimate that the Lord will not come this year, proof that he will not till their expected time. If we live in continual expectation of the Lord's appearing, then if time should demonstrate any inaccuracy in the particular time; when he does come, we shall be found waiting: any other course, we feel is dangerous. Therefore, before we give credence to any view which will cause us to look with less expectation to the present moment, we want proof that the several events

were as much subsequent to the dates assigned to them, as the termination of the various periods is carried beyond the present year. It will not be sufficient to show that the events might not synchronize with those dates; for we all admit the fallibility of any mere human science; but it must be shown that they do not, or we cannot be authorized to look confidently to the morrow. Sufficient unto the day is the evil thereof. We wish to find the earliest time, when we may expect the Lord; and then if necessary we will wait till he come. We prefer thus to look at the earliest, rather than at a later period, lest he come before we expect. May the Lord prepare us for his coming.

The greatest Reason.

The New York Evangelist has an article on the kingdom of Intemperance, showing that the church should come out of her. The reason for this are given in the following order:—

1. "To secure respect. 2. For the preservation of her members. 3. To secure the Holy Spirit. 4. For the conversion of sinners. 5. For the conversion of the world."

Thus the greatest reason for the action of the church is to secure respect!! To secure the Holy Spirit is only a third reason. This is like the proclamation of a Governor in Connecticut, for thanksgiving some years since: after mentioning among other blessings, for which we should be thankful, the gift of the Son, he closed with, but above all, we should be thankful for the abundant harvest of the past season.

As long as the church is so desirous of due respect the conversion of sinners will be only a fourth-rate consideration.

THE PHRASE "IN THE MIDST"—ITS USE in the Scriptures.

The literal meaning of this phrase is best understood, by examining the connection, where it is used in various places in the scriptures.

The following are some of the passages where this phrase is found. Gen. i. 6. "Let there be a firmament in the midst of the waters." ii. 9. "The tree of life also in the midst of the garden." Ex. iii. 20. I will "smite Egypt with all my wonders which I will do in the midst thereof." viii. 22. "I am the Lord in the midst of the earth." xiv. 27. "The Lord overthrew the Egyptians in the midst of the sea." 29, "but the children of Israel walked upon dry land in the midst of the sea." xxxiii. 3. "I will not go up in the midst of thee, for thou art a stiff-necked people." Deut. xi. 3. "And his miracles and his acts which he did in the midst of Egypt." xix. 2. "Thou shalt separate three cities for thee in the midst of Israel." xxiii. 14. "The Lord thy God walketh in the midst of thy camp." Josh. iii. 17. "The priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan." 1 Samuel xvi. 13. Then Samuel took the horn of oil and anointed him in the midst of his brethren. 2 Sam. xviii. 14. Joab "took three darts in his hand and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak." 2 Kings vi. 20. "And behold they were in the midst of Samaria." Neh. iv. 11. They shall not know, neither see, till we come in the midst among them and slay them." Job. i. 6. "Satan came also in the midst of them." Psal. xxii. 22. "In the midst of the congregation will I praise

Jan. 10, 1844

thee." lxxiv. 12. "For God is my King of old working salvation in the midst of the earth." Isa. vi. 5. "I dwell in the midst of a people of unclean lips." 12. "And there be a great forsaking in the midst of the land." Ezek. v. 5. "I have set it in the midst of the nations." xxii. 27. "Her princes in the midst thereof are like wolves." xxxvii. 28. "My sanctuary shall be in the midst of them forevermore." Joel ii. 27. "Ye shall know that I am in the midst of Israel." Math. x. 16. "I send you as sheep in the midst of wolves." Luke ii. 46. They found Jesus "sitting in the midst of the doctors." Acts i. 15. "Peter stood up in the midst of the disciples."

The foregoing will be sufficient to show that "in the midst," while it sometimes denotes middle, is often used, as Webster says, to denote "involved in, surrounded or overwhelmed by;" and as Cruden says, "Among,"—the thickest of a throng, &c. &c.

CORRECTION. I. Bro. Hawley's last article, in his evidence to prove the crucifixion in A. D. 33, for his 4th authority he referred to "Usher's Chronology," and said, "See our Bibles." To this we made the following note.

Usher's Chronology is not followed in all our Bibles. Where it is, all parts of the 70 weeks correspond with our view of them, and harmonize at the same points. He places the ministry of our Lord the same as Dr. Prideaux, and for the same reason. If he is authority, we are fairly entitled to it.

This is not correct. On p. 137 of his Annals, Usher places the 20th of Artaxerxes B. C. 454, and says, "from this commence the 70 weeks," which varies our Lord's ministry from Prideaux's Chron. It is however correct that Usher is not followed

the time of the crucifixion, he is often rejected in the commencement of the 70 weeks; for in most Polyglott Bibles, the 7th of Artaxerxes Longimanus is placed B. C. 457; thus making the 70 weeks commence there, and terminate in A. D. 33. As far, therefore, as the margin of the Bible is of any authority in the commencement and termination of this prophetic period, it goes to substantiate our view of it.

Ferguson informs us, that "both by the undoubted canon of Ptolemy and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the Book of Esther,) is pinned down to the 4256th year of the Julian period."—*Astron. p. 387.*

Of Ptolemy's canon which is built upon astronomical demonstrations, Dr. Prideaux says, "Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement every where with the Holy Scriptures, it is not for the authority of any other human writings whatsoever to be receded from."—*Hist. Jews, Vol. I. p. 242.*

BRO. R. HUTCHINSON, of Montreal is now with us. He has labored very efficiently in that field. He has published the "Voice of Elijah," and scattered copies very profusely in Canada and through England, Scotland, and Ireland. Any assistance that can be rendered him for that object, or the Canada mission, may be sent to this office, and it will be judiciously appropriated by him.

We insert the following notice at the request of Bro. Hawley.

BRO. HAWLEY'S ARTICLE. The complete article of Bro. Hawley, corrected by himself, has been published in a sheet of the size of this paper, called the *Prophetic Inquirer*. The sheet also contains an argument from Dr. J. L. Wilson, of Cincinnati, Ohio, published several years ago to the same point. Orders for this paper, either for 5, 10, 15, 20, or a larger number of copies, directed to J. V. Himes, 14 Devonshire St., Boston, *postage paid, and with the pay*, will be promptly attended to. ☞ Price \$1. per hundred.

A PROPHECY. "Ninety years hence not a single man or woman now twenty years of age, will be alive!"—*Christian Secretary.*

We are very much inclined to doubt the accuracy of the above. We have no question but ninety years hence, yea and ninety thousand years hence, multitudes who are now alive will be still alive, and the inhabitants of the earth be numbered with those who will then have taken the kingdom to possess the kingdom forever, even forever and ever; and the kingdom and dominion, and the greatness of the kingdom shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. And we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. If these things are so the above prediction will prove a failure.

NEW WORK.—We have just published a sheet of by brother L. Hersey—price 1 cent, or 37 1-2 cts. per hundred—for sale at this office.

☞ Will the individual who sent to this office for the "Midnight Cry," (Dec. 4th,) from Southbridge, please furnish us with his name?

OFFICE AGENT.

"The Midst."

DEAR BROTHER BLISS:—Brother Hawley, it seems, has given me a passing notice in his late effort to make the 2300 days extend to 1847. I think you have sufficiently refuted his position, yet, if you please, I will say a few words.

The phrase, "in the midst"—"the midst," &c., occurs more than two hundred times in the Bible; and there are not probably much, if any, over fifteen or twenty times where the term "middle" could be substituted and make sense, or without obscuring the meaning. Let any one who is disposed, make the trial.

The view I now have of the subject, I conceive, makes no difference whether our Lord was crucified in the middle of the week or near the close. One thing is now almost universally admitted—that is, that our Savior was born four years before the vulgar, or common era, called A. D. 1.

Luke tells us, chapter iii. 23, that when Jesus was baptized, he "began to be about 30 years of age." This being the case, he must have commenced his ministry in the year, A. D. 26 or 27. Seven years from that time would carry us to A. D. 33 or 34. Hence if he was crucified in the middle of the week, it

must have taken place in A. D. 30 or 31. In that case, the week would end in 33 or 34. Whatever view, therefore, is taken, as to what part of the week our Lord was crucified, I conceive it is impossible to remove the termination of the seventieth week beyond 33 or 34.

It has also pleased our heavenly Father to give us two numbers in Dan. 12th, which I call *binders*, viz., 1290 and 1335. The first, reaching to "the time of the end," which is admitted by all Adventists, I believe, to be 1798; the other (1335) extending 45 years beyond; and therefore cannot extend to 1847, as that would take 49 years. But Daniel is to "stand in" his lot at the end of "the 3 days." Thus we have an immovable guar. to the whole subject of time. Yours in the hourly expectation of seeing our blessed Lord.

GEORGE STORRS.

Philadelphia, Dec. 1843.

The Religious Press.

Frequently within the past year, I have read with painful surprise and sometimes with disgust, the effusions of the religious press in reference to the doctrine of the second coming of our dear Lord and Savior to this world; a doctrine which fills my soul with joy, and a theme on which I love to dwell and meditate; an event which my soul truly longs for, and which will be the fulfilment of the cheering promise made by our dear Savior to his beloved disciples, when their hearts were wrung with anguish at the prospect of a separation with their blessed Lord. John, xiv. 23. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Yes my brother, it was the promise of this event that cheered their souls and nerved them up with Christian courage and fortitude, to suffer incredible hardships, trials, and persecutions, far beyond anything we have been called to endure as yet.

But among all the religious papers that I have seen, none are more virulent in scoffing, and sneering at this subject than the "Christian Reflector." Soon after that paper began to be published at Worcester, I became its patron and ardent supporter; and at the removal of it to Boston, I was honored with the appointment of agent for this town and vicinity; and have endeavored to discharge that trust faithfully; how far I succeeded their subscription list will show.

But I have now done with it. I can no longer consent to have my name stand in their list of published agents—though my patronage is small and my efforts humble, I cannot consent to lend them in the support of a paper teeming with scoffs and jeers at the most awful, solemn, and interesting event that ever has, or ever will take place in this world. But as regards the "Watchman," I have not been disappointed at all in that paper; for knowing its subserviency to slavery, I expected nothing better; but from the "Reflector" I did expect candor at least, but in this I have been disappointed.

Immediately after reading the "Signs of the Times" of this week, I obtained four new subscribers for your paper. H. N. DRAKE.

Sturbridge, Dec. 16th 1843.

TRUTH DREADS NOTHING. He who worships at the shrine of Truth cannot be bigoted. He knows Truth can never suffer from investi-

gation. It is Error that loves the night, and gloomy caverns. Her dress is dark, her countenance is dark, and, in short, there is nothing but darkness about her.—Darkness is her mother; and she is akin to nothing that is bright, glowing and beautiful. But Truth courts investigation. Her dwelling-place is in the light. Her mild, glowing countenance blushes not at the most scrutinizing gaze. While Error lies trembling lest reason should make new discoveries that will weaken her, Truth stands and gives man a smile of approbation for his encouragement. If you love Truth, be not afraid to investigate. If you entertain opinions that you dare not risk against the attack of their opponents, it is good evidence that they are unsound.—*Luminary*

Coming out of the Churches.

Bro. Bliss:—In a late No. of the Times, I hazarded an opinion in regard to our duty as church members, to remain in our respective churches. I have since repented that I undertook to express any conviction in relation to so serious a matter. I do not feel qualified, on a review of the whole ground, to give advice to any who may be tried as to what duty and the scriptures demand of them at this crisis: and I hope that the word that I dropt lately on this point has had no influence in determining the minds of any advent brethren and sisters, at least, that it might *not* be duty to come out of the churches: indeed I have too much confidence in their partiality for "the law and the testimony," to suppose that they would adopt the opinion of one as feeble as themselves, without first consulting the infallible page to see how it harmonised with that.

I had hardly penned the article alluded to, before I had a sorrowful exhibition of the position which some churches are resolved on pursuing in relation to the Advent: many of them will not have it touched upon in their pulpits, however remotely. Others are determined on excluding those who imbibe the sentiments of adventists, when the least pretext offers itself, for the purpose of cloaking up their wicked acts.

At present I feel as though much might be said in favor of entirely withdrawing all connection from those sects or churches that reject the great scripture truth of Christ at the door. I can sympathise with those who have been cast out, or who have felt that their own peace and salvation call on them to dissolve their church relationship.—And here arises a serious question: do we not by our continuance with those very sects that have proscribed our brethren, tacitly recognise and approve of the course that has been pursued towards them. Do not the laws of friendship, aye, does not the spirit of Christ's declaration—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," point out our duty under present circumstances? Brethren that are dear to us—some of Christ's most faithful servants have been hastily ejected from those very churches to which some of us are now clinging! Now can we cleave to those who are avowed enemies to those whom Christ loves? I must confess it requires great charity to fellowship such.

But again, why should we wish to continue a union which after all is only nominal? We are virtually excommunicated from these churches. Their hearts, their pulpits, and every-

thing that constitutes union, are closed against us. They have neither love or regard for us. Why then seek to preserve our connection?

Again, if our doctrine be true, all hope of reclaiming to the truth the churches, as bodies, seems ready to be abandoned. They have had the light blazing around them long enough to prove their inflexible determination to reject it: and our influence for good while among them, seems quite cut off.

Again, if Christ is just ready to come, will He own these churches? not if our interpretation be correct of Rev. iii. 16. Luke xiv. 24. Rev. xvii. 5. Will Christ take for his bride that which in our eyes appears so corrupt and odious? Or will he not *spue them out of his mouth?*

Again, if we should all show our disapprobation of the course which the churches and the ministry are pursuing against the Advent doctrine, by forsaking them and leaving them to their own evil ways, would they not begin to see what and where they are?

From experience, I think no little good would follow such a step. Do we not seem to say that we hear the pure gospel at our old places of worship, and that after all we have entire confidence in the Christianity of those with whom we are in church relationship. We are in duty bound to be faithful to those who are slumbering or crying peace and safety, (or God will not hold us guiltless,) (though we read the last tie that binds us to a single mortal.)

Once more. I know I could not myself live, where I dared to say that it might be the duty of those to abide. If we need special preparation for Christ's coming, we must have a strong faith in his coming. Now we all very well know the insidious and all contaminating influence of unbelief on those who come in contact with it. Is the faith of us all able to endure the atmosphere of infidelity in which we are continually living and moving.

I feel that the subject requires a serious consideration. Let each one of us, with our Bibles in our hands, and with much prayer for guidance, try and ascertain our individual duty at this juncture of affairs. For one, I desire to do just right: I don't want to go too fast, nor too slow: I want to follow just such a line of duty as Jesus, were he here in person, would approbate, though it be attended with the loss of all things. F. G. BROWN.

P. S. Since writing the above, I notice that this subject is now extensively agitated. I see two articles on it, in a late number of the "Cry." Also, I have just received a letter from a brother in Norfolk, who refers to the same matter. I know it may be said that it will prejudice the minds of some against the advent doctrine, but how can they be much more prejudiced than they are already. If time should continue, the great truths which we shall continue to advocate, will be just as unpalatable to our opponents as now: and shall we not be called on to take the same stand against what we deem to be error and corruption. You will understand that my own duty is not entirely clear to my mind: Though I trust God will give me grace to do my duty when it is once more perceived. F. G. B.

PROF. STUART. Says Mr. Hinton, in his work, p. 231,—

"We regret that, in the midst of the great

moral conflict with Antichrist which is now carrying on, those into whose hands "the saints" were so long "given" should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a Cardinal's hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the pontificate itself would be only an adequate reward!—We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the delence of the "old paths."

SHAKING OFF THE YOKE.—A meeting of the Roman Catholics of New Orleans has been recently called to take into consideration the tyrannical conduct of their Bishop, whom they charge with an attempt to impose upon them a yoke of bondage more intolerable than that from which the kings of France and Spain had delivered their ancestors. The meeting is said to have been fully attended, and the speakers were full of fiery indignation.—*Hampshire Gazette.*

BRO. JOSEPH COLTON writes,—

"My faith in the speedy return of my Lord is *unwavering*, and increasing by the rays of light from God's word, and every day's occurrences which portrays the coming event. I have just returned from a tour East, where I had the privilege of hearing brother Storrs, Himes and others, speak words of comfort relative to our coming Lord. I return to my home in the West, heavy hearted and afflicted for the inhabitants of La Porte county. O, the darkness, the stupidity, the ignorance of the people on this momentous subject. I am all alone in this quarter, none to help sound the Cry, or stay up my hands as fellow-laborers. But on the contrary, I have to meet an opposing clergy, who, when one heareth the word of the kingdom, seem to oppose, lest happily they should understand. Then cometh the wicked one and catcheth away that which was sown in his heart!! I will however by grace do what I can till relieved from my watch. If any enquire for a field to labor, direct to Northern Indiana. But I prolong my article. I am, dear brother, Yours in the blessed hope. JOSEPH COLTON.

Kingsbury, Indiana, Dec. 14th. 1843.

The Worcester Conference.

This meeting was well attended by the brethren in this place, and friends from several other towns, Brethren Cole, Porter, Snow, Powell, Heath, and Burnham came to our help in the name of the Lord. Their labors were acceptable and powerful, God was manifestly with them. We have seldom been favored with such clear expositions of the word of God and powerful appeals to the heart.

Our beloved Brother Snow was solemnly set apart to the work of the Gospel ministry, by prayer and laying on of the hands of Brother Cole, Porter, Burnham, and Campbell. Pray-

